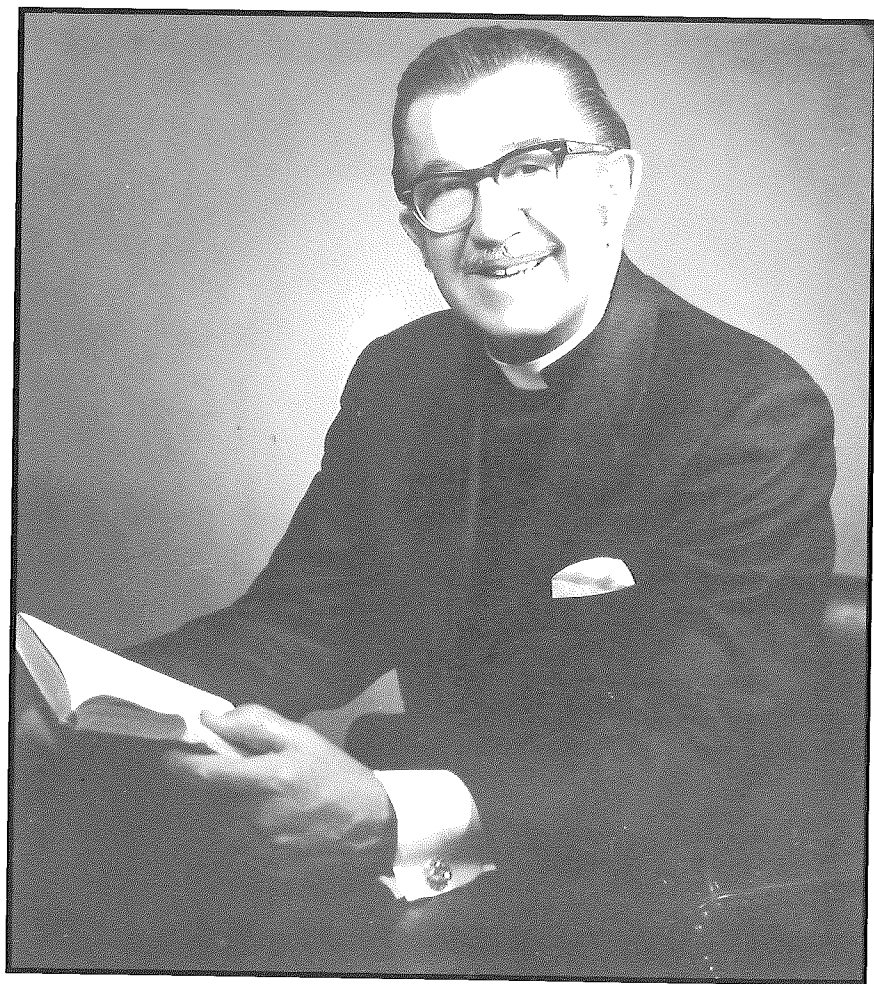


The Historical Trail

1995



Rev. Dr. Frederick E. Maser

Yearbook of
Conference Historical Society
and
Commission on Archives and History
Southern New Jersey Conference
The United Methodist Church

The Historical Trail

1995

Yearbook of
Conference Historical Society
and
Commission on Archives and History
Southern New Jersey Conference
The United Methodist Church
Rev. Charles A. Green, *Editor*

ISSUE 32

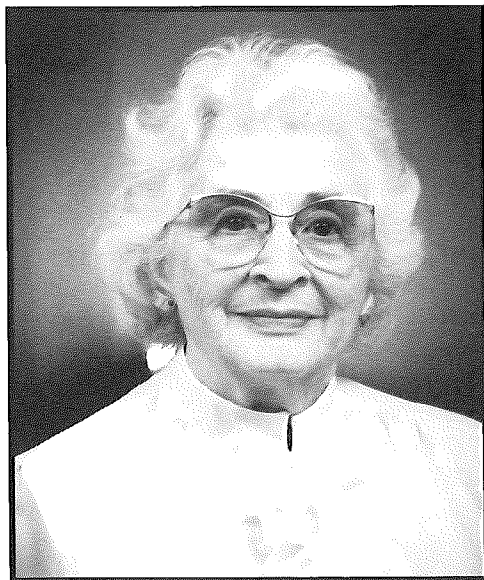
Published since 1962

1995

In This Issue

Foreword	
<i>Mrs. Miriam L. G. Coffee</i>	3
Introduction	5
John Wesley and the Indians of Georgia	
<i>Rev. Dr. Frederick E. Maser</i>	7
Death of George Whitefield (1714–1770): 225th Anniversary	27
“To Live to God, and to Bring Others So to Do”	
<i>Bishop William Boyd Grove</i>	29
ARMS: The Association of Retired Ministers and Spouses	
<i>Rev. Paul A. Friedrich</i>	37
Memorial Tablet to John and Charles Wesley, Westminster Abbey	45
The World Is My Parish	
<i>George Whitefield</i>	47
Preaching the Apostolic Faith to a Post-Scientific Age	
<i>Rev. Dr. Charles A. Sayre</i>	49
“Cousin David, We Are Still Here”: Sayre Family	
<i>Rev. Dr. Charles A. Sayre</i>	55
How Far Will He Go?	
<i>Rev. Ronald E. Smith</i>	59

Chatsworth United Methodist Church	
<i>Rev. Raymond E. Carter. With Photographs by Sharon L. Grovatt</i>	
<i>and Additional Text by Ellen DiPiazza</i>	65
George Whitefield and George Whitfield	81
Trenton and Greenwich: Two Circuits Long Forgotten	
<i>Rev. Robert B. Steelman</i>	83
Rev. Dr. Alfonso Dare (1872-1947)	
<i>Courtesy of Miss Donna J. Nilson and Rev. Dr. J. Hillman Coffee</i> . . .	94
How to Get a Better Appointment	
<i>Jacob Gruber</i>	97
How <i>Not</i> to Get a Better Appointment	
<i>Jacob Young</i>	101
Barnsboro United Methodist Church	
<i>Mrs. Dolores A. Allen</i>	105
Cokesbury College, Abingdon, Maryland (1787-1795)	117
An Elegiac Poem on the Death of the Late Reverend George Whitefield	
<i>Phillis Wheatley</i>	119
Whitefield's Last Itineracy	
<i>Robert Philip</i>	123
Conference Historical Society: Executive Committee; and	
Commission on Archives and History: Membership	<i>Inside back cover</i>



Foreword

Mrs. Miriam L. G. Coffee

President, Southern New Jersey Conference Historical Society

Throughout the many years of Methodism, lives have been influenced, and often changed, through the efforts, actions, and words of both the clergy and the laity. A living tapestry has been woven, consisting of both light, bright colors and dark colors, from the activities (history) of previous Methodists and their friends. We, today, continue to weave this living tapestry. When we become "history," will the threads we leave be bright or dark?

My husband, the Reverend Dr. J. Hillman Coffee, at the time of his retirement began his last church newsletter with the following:

Every life weaves a pattern that changes as the clock of time moves steadily onward. The pattern changes whenever new people become interwoven into life's relationships or whenever the same people become involved in new or different activities.

The Historical Society of the Southern New Jersey Conference will grow and become more "alive" as new members join us and present members become involved in the activities of the organization.

This Historical Society is very fortunate to have such a capable person as the Reverend Charles A. Green as the Editor of *The Historical Trail*. This position is very time-consuming. It requires patience as well as knowledge. If anyone has material that could be used in future issues of *The Historical Trail*, contact Reverend Green. We thank those who have contributed to the 1995 issue.

The Historical Trail is sent free to all members of The Historical Society of the Southern New Jersey Conference. It may be purchased by non-members. Single membership is \$5.00 per year. Husband and wife membership is \$8.00 per year. Life and church memberships are each \$75.00. Checks made payable to Southern New Jersey Conference Historical Society may be sent to Mrs. Edna M. Molyneaux, Treasurer, No. 71, 768 East Garden Road, Vineland, New Jersey 08360.

Mark on your calendar two Historical Society upcoming activity dates: Friday, October 27, 1995, the annual meeting for members and non-members at the Medford United Methodist Church; and September 1996 for the out-of-state tour of northeastern and eastern Ohio.



Introduction

This year we are pleased to present a variety of articles dealing with Methodism in general and Methodism in New Jersey. There are several treatments of specific individuals, including special attention to the 250th anniversary of the birth of Francis Asbury, the 225th anniversary of the death of George Whitefield, and others.

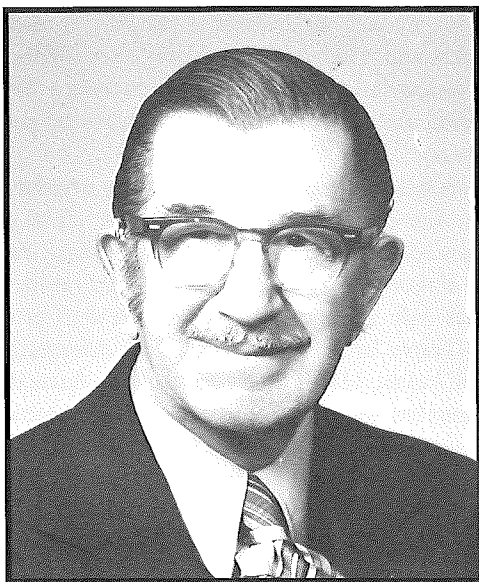
Our gratitude goes first to the several contributors who have made this booklet what it is. Their names appear with their articles. A large number of other people have also assisted us in the background, with suggestions, materials, and information. Some of them are mentioned with the article for which they offered help. We name here only a few of the others: the staff at the Southern New Jersey Conference Office; InfoServe, the toll-free information service of The United Methodist Church; Ms. Jacqueline Jacovini, Associate Curator of the University of Pennsylvania Art Collection, Philadelphia; Mr. Brian A. McCloskey, Administrator of Saint George's United Methodist Church, Philadelphia; Mr. Brent H. Smoot of New Jersey, a friend, who provided a number of the illustrations for this issue and offered technical advice and assistance in a number of other areas; Mr. Richard B. Alonso of Philadelphia, a Friend, who located a number of items, researched some other areas, and provided more material than we were able to use, as well as a great deal of interest and encouragement that we did use; Mrs. Dorothy A. Green, who read numberless proofs and offered valuable suggestions; and the Rev. Dr. David N. Cousins, for his unseen contribution to this issue.

In preparation for this issue of *The Historical Trail* we have mined some of the treasures of the United Methodist Archives and History Center on the campus of Drew University, Madison, New Jersey; Barratt's Chapel in Frederica, Delaware; Lovely Lane Museum in Baltimore, Maryland; Saint George's United Methodist Church, Philadelphia, Pennsylvania; our own Archives Room on the campus of The Pennington School, Pennington, New Jersey; the Free Library of Philadelphia; and the libraries of the University of Pennsylvania, Westminster Theological Seminary, and Princeton Theological Seminary. Personnel at all of these institutions have been courteous and extremely helpful.

Next year, among other things, we will give attention to the 225th anniversary of the arrival of Francis Asbury in America.

Rev. Charles A. Green
Editor





Rev. Dr. Frederick E. Maser

The Reverend Dr. Frederick E. Maser is the author of numerous articles and books—some in the field of literature, but most on Methodist history and biography. A former District Superintendent of the Eastern Pennsylvania Conference of The United Methodist Church, he was pastor from 1958 to 1967 of Old Saint George's Methodist Church, one of Methodism's most historic churches. Later he became Executive Secretary of the World Methodist Historical Society.

The Reverend Dr. Maser is a world traveler and preacher, having preached in every English-speaking country in the world, in addition to filling pulpits in Germany, Switzerland, and Puerto Rico. He has been a delegate to six World Methodist Conferences, and in 1977 he gave the Tipple Lectures at Drew University on the subject *Second Thoughts on John Wesley*. Currently he is working on his *Memoirs*.

The Reverend Dr. Maser is a Life Member of the Southern New Jersey Conference Historical Society.

John Wesley and the Indians of Georgia

Rev. Dr. Frederick E. Maser

Not much has been written about John Wesley and his mission to the Indians in Georgia. This may be partly because, although he came to Georgia with the express purpose of witnessing to the Indians, he soon was so involved with the parish work of the colony that there was little time for anything else. In addition, after his brother Charles returned to England, John became the acting secretary to James Edward Oglethorpe, founder of the colony, which further limited his missionary enterprise. Beyond this, Wesley's work was restricted in some measure by the conduct and attitude of the Indians themselves.

To understand Wesley's mission it is necessary in the very beginning to have a clear picture of the British attitude toward the Indians—an attitude which Wesley himself shared as he began his work in Georgia. It is also necessary to study in some depth the causes of his failure to accomplish what he set out to do. We should also remember that his very failure to accomplish his original purpose may have been one of the important reasons why he did not commit his life to the American work but returned to England where he successfully continued the Methodist movement.

The British Concept of the Indians

It is difficult for us to understand the naive conception which marked the British attitude at this time toward the American Indians. That concept had been shaped partly by the missionary work of John Eliot among the Indians of New England in the seventeenth century and later by the efforts of Oglethorpe himself.

Eliot came to Boston in 1631 when he was twenty-seven years old. He never returned to England. He served for a time as an interim preacher in Boston. Later, he accepted a pulpit at Roxbury and became a much beloved pastor. In addition, he saw many Indians on the streets of Roxbury, where they often appeared, as they did in other New England towns. They spoke in pigeon English or Algonquian phrases and traded with the inhabitants. They were neither feared nor liked; they were accepted. But John Eliot saw in them souls that needed to be saved. The Indian, he believed, was created in God's image but "lost," and it was the duty of the Christian ministers to proclaim to him the message of salvation. Eliot's attitude was in sharp contrast to that of the Spaniards, who saw in the Indians a lucrative slave trade, and in contrast also to some of his ministerial brethren who conceived of the Indians as the very "dregs of humanity."¹

It is not necessary here to go into lengthy detail concerning Eliot's work. His labors were manifold. He not only visited and preached to the Indians, but he also reduced their language to writing and translated and published portions of

¹Ola Elizabeth Winslow, *John Eliot*, p. 72.



John Eliot (1604–1690)

Missionary to the Indians; translator, writer

From *Dictionary of American Portraits*

(New York: Dover Publications, Inc., 1967), p. 191.



Georgia Indian Chief

Descendant of the tribes who had dealings with Oglethorpe
 From James W. Lee, Naphtali Luccock, and James Main Dixon,
The Illustrated History of Methodism, p. 749.

the Bible and in 1663 the entire Bible in a dialect of the Algonquian tongue. The process, of course, was costly, and he turned to England for help. Through the good offices of Edwin Winslow, the Colony Agent, he was able in 1649 to get a bill through Parliament entitled "An Act for the Promoting and Propagating the Gospel of Jesus Christ in New England."

The bill had been supported by a series of booklets: "The Glorious Progress of the Gospel Amongst the Indians in New England" and other volumes with equally flamboyant titles. Included in the small volumes were questions asked by the Indians, which whetted the interest of the British population in Eliot's work.

Among the questions were these:

What is Salvation?

How shall I bring my Heart to love Prayer?

How long was Adam good before he sinned?

Doth the Devill dwell in us as we dwell in a House?

When the Soule goes to Heaven, what does it say when it comes there?

Why must we love our enemies, and how shall we do it?

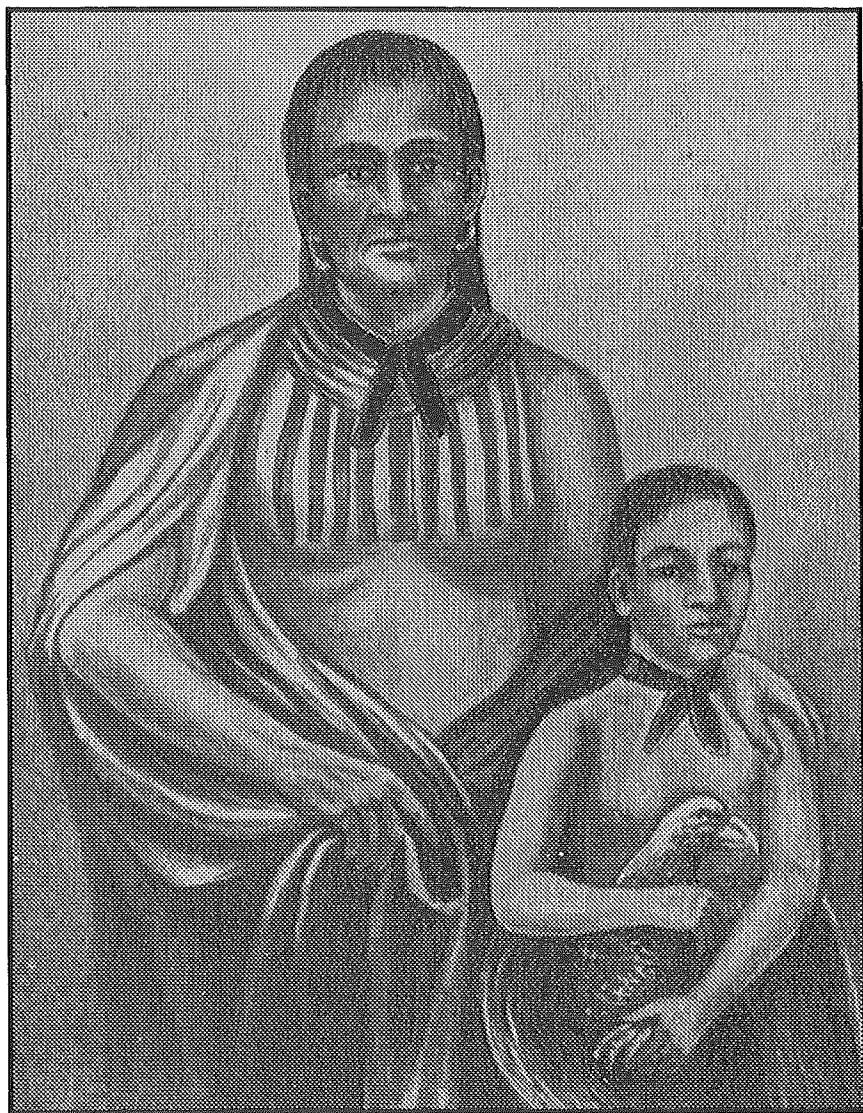
Doe not Englishmen spoile their soules, to say a thing cost more than it did? and is it not all one as to steale?²

These and other questions aroused the interest of the British in Eliot's mission, and some people believed that the whole world was on the verge of a great revival. The bill that had been passed by Parliament had authorized the collection of money in a house-to-house canvass in every parish in England and Wales, and the results were astounding. The people of England saw the Indian through the eyes of Eliot and read of the Indian through Eliot's books, which described him as a seeker after truth. In the eyes of the English people, the Indian became "the noble savage." Unfortunately, Eliot's colleagues in the New World who were living with the Indians saw them in a different light. Some even felt that Eliot's work was totally unnecessary and a complete failure.

This was especially true after the beginning of King Philip's War—an uprising of the Indians in 1675 against their white neighbors, possibly justified by the conduct of some settlers toward the Indians. Eliot's converts, known as the "Praying Indians," did not support Philip, and they stayed in the towns organized for them by Eliot. Nevertheless, they were attacked and their towns destroyed. Following the war, which lasted about a year and a half, they were drawn together again by Eliot but were now a greatly reduced group.

In England, Eliot's description of the Indians lingered on. Many people still thought of the Indian as "the noble savage" longing for the truth about the Great Spirit. Some people still saw in Eliot's work the fulfillment of prophecy when even the "heathen" would come to the knowledge of the Lord. This picture was

²Ola Elizabeth Winslow, *Eliot*, pp. 115–116.



Tomo-Chichi (ca. 1639–1739) and His Nephew

Tomo-Chichi was chief of a small party of Creek Indians who lived about four miles from Savannah. The name of Tomo-Chichi's nephew, Thlecanouhee, is spelled in a variety of ways, including "Tooanahowi," "Tooanoo wee," and "Toanoh."

From the original drawing by Willem Verilst (fl. 1740),
a London portrait-painter of the eighteenth century.

From James W. Lee, Naphtali Luccock, and James Main Dixon,
The Illustrated History of Methodism, p. 748.

enlarged and strengthened in the eighteenth century through the work of James Oglethorpe.

Oglethorpe's Indians

In January 1733 Oglethorpe landed his first contingent of settlers at Charleston, South Carolina, from where they made their way to Georgia. It is unnecessary to follow the development of the colony of Georgia under Oglethorpe, but it is necessary to note that Oglethorpe, a fine soldier who later became a General, was intent upon making friends with the tribal Indians in and around Georgia.

Oglethorpe first interviewed Tomo-Chichi, an Indian chief whose name is spelled in a variety of ways.³ They met on Yamacraw Island, where they arranged for a meeting to be held in Savannah at a later date with the chiefs of the Creek Tribe. At Savannah a treaty satisfactory to both sides was signed. To each of the Creek chiefs Oglethorpe gave a laced coat, a laced hat, and a shirt. "Each brave received a gun and a mantle of duffils, whilst a piece of coarse cloth was given to their lesser men. A further gift was sent to the eight towns—a barrel of gunpowder, four kegs of bullets, a piece of broad-cloth, a piece of Irish linen, a cask of tobacco-pipes, eight belts and cutlasses with gilt handles, tape and inkle of all colours and eight kegs of rum. In addition, every man in the deputation took away one pound of bullets and one pound of powder and as much food as he could carry." Tomo-Chichi gave Oglethorpe a buffalo skin adorned with the feathers of an eagle. They represented the strength and speed of the English. "But the feathers of the eagle," continued Tomo-Chichi, "are soft and signify kindness; and the skin of the Buffalo is covering and signifies protection. Let these then remind them to be kind and protect us." Oglethorpe had made a good start with the Indians.⁴

Unfortunately, besides the Creeks there were many warlike tribes throughout the whole area. There were the intensely warlike Chickasaws, who were blood relatives but enemies of the Choctaws, who were allies of the French. The Cherokees, another tribe, were, according to Wesley, lovers of money and would drink heavily so long as someone else was buying. The Uchees were a small friendly tribe, more industrious and less savage than their neighbors. The Yamacraws, a small band of outlawed Creeks, headed by Tomo-Chichi, reunited with their original tribe shortly after their meeting with Oglethorpe. The Yamasees dwelt in the north of Florida and were skilled boatmen. They acted as scouts for the Spaniards and were the chief obstacles to Oglethorpe's success on the Spanish frontier.

³This name, and other Indian names mentioned by Wesley, are spelled in various ways. For example, "Tomo-Chichi" also appears as "Tomo-chachi," "Toma-Chache," and "Toma-Cache."

⁴Leslie Frederic Church, *Oglethorpe*, pp. 113-114.

The Spanish controlled Florida, and they were always ready to incite the Indians against the British and especially the new colony at Georgia. For this reason Oglethorpe had made every effort to conciliate as many of the Indians as he could. He also believed that the right missionaries could preach to these Indians and convert them to Christianity. In this way they would remain friends of the British and of the little colony at Georgia.

Oglethorpe explained his views in part in a letter published in *The Gentleman's Magazine*:

There seems a Door open to our Colony toward the Conversion of the Indians. I have had many conversations with their chief Men, the whole Tenour of which shows there is nothing wanting in the conversion, but one, who understands their Language well, to explain to them the Mysteries of Religion; for as to the Moral part of Christianity they understand it and assent to it. They abhor Adultery, and do not approve of Plurality of Wives. Theft is a thing not known among the Creek Nation, thou' frequent and even honourable among the Uchees. Murder they look upon as a most abominable Crime, but do not esteem the killing of an enemy, nor one that has injured them, Murder. The Passion of Revenge which they call Honour, and drunkenness which they learned from the Traders, seem to be the two greatest obstacles to their being truly Christians: But upon both these points they hear Reason; and with respect to drinking of Rum, I have warned those near me a good deal from it.⁵

In order that the British might better understand the Indians, Oglethorpe decided to take a contingent of them to England. On April 7, 1734, he sailed from Charleston aboard the H.M.S. *Aldborough* accompanied by Tomo-Chichi and his wife Senauki, his young nephew and heir Tooanahowi, two important war chiefs, and five lesser chiefs.

They met first with the Trustees of the colony. Their visit is recorded in the Diary of the Earl of Egmont, one of the Trustees. Tomo-Chichi acquitted himself well in the interviews with the Trustees, and Egmont was favorably impressed by the Indians in spite of the fact that the Indians dressed fantastically. They would not use breeches, and they put the shirts the Trustees gave them over their own covering which was only a skin that left their breasts and thighs and arms open. When later the Indians were presented to the King they were allowed to paint their faces after their own fashion.

At Kensington Palace, where the Indians were presented to the King, Tomo-Chichi was again the spokesman. He said:

Great King, this day I behold the majesty of your person, the greatness of your house and the number of your people. I am come in my old days, so I cannot expect to obtain any advantage to myself, but I come for the good of the Creeks, that they may be informed about the English, and be instructed in your language and religion. I present to you in their name the feathers of an eagle, which is the swiftest of birds, and flieth around our nations. These feathers are an emblem of

⁵*The Gentleman's Magazine*, Vol. III (1733), pp. 413-415; Church, *Oglethorpe*, p. 245.

peace in our land, and have been carried from town to town to witness it. We have brought them to you to be a token and pledge of peace on our part, to be kept on yours. O great King! whatever you shall say to me, I will faithfully tell to all the chiefs of the Creek nations.⁶

The King made a fitting reply and promised to befriend their nation. They later received a satisfactory audience with the Queen, and on their return to London visited the Archbishop of Canterbury, Dr. William Wake, at Lambeth Palace. They were somewhat shy in the presence of a leader of the Church, and reticent on the topic of religion. Egmont discovered the reason for their shyness: the Spaniards had burnt Tomo-Chichi's father at the stake because he would not become a Christian.

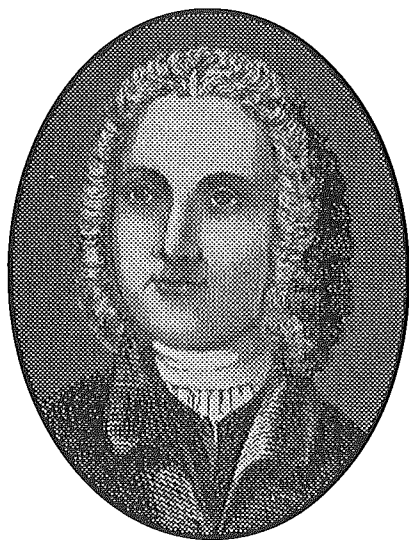
The Indians stayed in England for four months. During that time one of their number died of smallpox, which caused some consternation among them, but Oglethorpe took them to his estate away from the crowds and the curiosity seekers and restored their confidence. Both Oglethorpe and Egmont felt Providence had prepared the Indians to become Christians, and the Trustees took some time to teach the Indians the rudiments of the Christian faith. Tomo-Chichi admitted the greater wisdom of the English but questioned their greater happiness.

Before leaving for America the Indians consulted again with the Trustees and stated their concern that their young men should be taught the Christian religion and that the Indian trade should be regulated. Among other things they wished their guns to be repaired by the Georgia gunsmiths and all Indian traders to be licensed.

The Indians went home burdened with presents which were in addition to the money provided for them by the King during their visit. Tomo-Chichi remained a faithful friend to the British throughout his life, and at times his attitude was decisive in the counsels of the Indians farther inland. On the other hand, the British saw in the Indians simple souls longing to be saved, and the impressions made by Eliot's reports nearly a century earlier were greatly strengthened. The Indian was still "the noble savage."

John Wesley shared in the general attitude of the British public toward the Indians. He was approached both by Dr. John Burton, one of the Trustees of the Georgia colony, and by Oglethorpe himself, who had had a passing friendship with Wesley's father. Both men urged Wesley to serve as parish priest to the colony and to evangelize the Indians. After due consideration and after consulting with his mother and his intimate friends, Wesley, together with his brother Charles, decided to accept the call to Georgia. John was to serve as minister to the colony, and both brothers were to preach to the Indians. Charles was to act as secretary to Oglethorpe. In a letter to John Burton, Wesley makes it clear that he shares the general opinion of the British about the Indians and that he is deeply concerned for their salvation:

⁶Church, *Oglethorpe*, p. 118.



Benjamin Ingham
(1712–1772)

Ingham was an early associate of the Wesleys in the Holy Club at Oxford, and he accompanied the Wesleys to Georgia.



Landing at Savànnah

John and Charles Wesley arrived in Georgia on the *Simmonds* in 1736.
From Nehemiah Curnock, Sr. (1810–1869), *The Father of Methodism*
(London: Charles H. Kelly, 1891), p. 19.

I hope to learn the true sense of the gospel of Christ by preaching it to the heathen. They have no comments to construe away the text; no vain philosophy to corrupt it; no luxurious, sensual, covetous, ambitious expounders to soften its unpleasing truths, to reconcile earthly-mindedness and faith, the Spirit of Christ and the spirit of the world. They have no party, no interest to serve, and are therefore fit to receive the gospel in its simplicity. They are as little children, humble, willing to learn, and eager to do the will of God; and consequently they shall know of every doctrine I preach whether it be of God. By these, therefore, I hope to learn the purity of that faith which was once delivered to the saints; the genuine sense and full extent of those laws which none can understand who mind earthly things.⁷

Later in the lengthy letter, he answers the question of why he should go to America when there are so many heathens at home.

Why? For a very plain reason: because these heathens at home have Moses and the Prophets, and those have not; because these who *have* the gospel trample upon it, and those who have it not earnestly call for it; 'therefore, seeing these judge themselves unworthy of eternal life, lo, I turn to the Gentiles.'⁸

John's fervor was expressed in other ways than merely in a letter to Dr. Burton. He insisted that his brother Charles be ordained so that he could share in the mission to the Indians and the ministry in the colony. This would be in addition to his work as Secretary to Oglethorpe.

He also urged an Oxford Holy Club member, Benjamin Ingham, to join with him and his brother in their resolve to preach to the Indians. He wrote to Ingham, "Fast and pray and then send me word whether you dare go with me to the Indians." Sometime later Wesley met with Ingham and personally urged upon him the call to the work in Georgia and the mission to the Indians.

The upshot was that on October 14, 1735, Ingham and a very young man named Charles Delamotte, the son of a London merchant, whom Wesley had also persuaded to join the group, and John and Charles Wesley boarded the *Simmonds*, one of the ships in the six-vessel convoy, to journey to the colony of Georgia.

First Contacts with the Indians

On February 5, 1736, between two and three in the afternoon, Wesley's ship cast anchor near Tybee Island in the Savannah River. He was deeply impressed with what he saw. He writes:

The pines, palms, and cedars running in rows along the shore, made an exceeding beautiful prospect, especially to us who did not expect to see the bloom of spring in the depth of winter. The clearness of the sky, the setting sun, the smoothness of the water conspired to recommend this new world and prevent our regretting the loss of our native country.⁹

⁷John Wesley, *The Letters of the Rev. John Wesley*, Vol. I, p. 188.

⁸Wesley, *Letters*, Vol. I, p. 191.

⁹John Wesley, *The Journal of the Rev. John Wesley*, Vol. I, p. 146.

A little over a week later the missionaries received word that Tomo-Chichi and his Beloved Men were coming to see them. They had already sent a side of venison as a token of esteem. On February 14 the Indians arrived. Wesley writes:

Tomo-chachi [Tomo-Chichi], his nephew Thleeanouhee, his wife Sinauky, and the Meiko or King of the Savannah nation, with two of their chief women, and three of their children, came on board. Tomo-chachi, Sinauky, and Toanoh were in English dress. The other women had on calico petticoats and coarse woollen mantles. The Savannah king, whose face was stained red in several places, his hair dressed with beads, and his ear with a scarlet feather, had only a large blanket which covered him from his shoulders to his feet. Sinauky brought us a jar of milk, and another of honey, and said she hoped when we spoke to them we would feed them with milk, for they were but children, and be as sweet as honey towards them.

As soon as we came in they all rose and shook us by the hand, women as well as men. This was the more remarkable because the Indians allow no man to touch or speak to a woman, except her husband, not though she be ill or in danger of death. When we were all sat down, Tomo-chachi spake by his interpreter, one Mrs. Musgrove.¹⁰

At this point the Journal of Benjamin Ingham is more specific. He states that they received the Indians in the main cabin of the ship. The missionaries were dressed in their gowns and cassocks and had spent some time in prayer before the meeting. Tomo-Chichi spoke with much earnestness and said:

Ye are welcome. I am glad to see you here. I have a desire to hear the Great Word, for I am ignorant. When I was in England, I desired that some might speak the Great Word to me. Our nation was then willing to hear. Since that time, we have been in trouble. The French on one hand, the Spaniards on the other, and the Traders that are amongst us, have caused great confusion, and have set our people against hearing the Great Word. Their tongues are useless; some say one thing, and some another. But I am glad that ye are come. I will assemble the great men of our nation, and I hope, by degrees, to compose our differences; for, without their consent, I cannot hear the Great Word. However, in the meantime, I shall be glad to see you at my town; and I would have you teach our children. But we would not have them made Christians as the Spaniards make Christians; for they baptize without instruction; but we would hear and be well instructed, and then be baptized when we understood.¹¹

Wesley answered this address by saying, "There is but One, He that sitteth in heaven, who is able to teach man wisdom. Though we are come so far, we know not whether He will please to teach you by us or no. If He teaches you, you will learn wisdom; but we can do nothing." The missionaries then saluted them all once again and withdrew.¹²

¹⁰Mrs. Musgrove was descended of a white man by an Indian woman and was married to a white trader. Wesley, *Journal*, Vol. I, pp. 159-160.

¹¹Luke Tyerman, *The Oxford Methodists*, p. 75.

¹²Wesley, *Journal*, Vol. I, p. 161.

The Indians stayed on the Island for a day while other representatives presented themselves. Wesley was apparently impressed by them for he writes, "they were all tall, well-proportioned men, and had a remarkable softness in their speech and gentleness in their whole behaviour."¹³

The next day "in the afternoon, just before they went away, we put on our surplises, at Mr. Oglethorpe's desire, and went to take leave of them."¹⁴

In some ways it was a strange opening for a mission. In other ways it was a wise beginning. Certainly a lengthy sermon was not called for at this time, and Wesley showed his wisdom by not trying immediately to convert his listeners. On the other hand, a little more flexibility and warmth on the part of the English missionaries would certainly have been acceptable. They were not only very formal in their approach, wearing their gowns and cassocks; they were rude in their attitude in wondering whether or not the Great One would give wisdom to the Indians. They made it clear that they believed themselves superior to the Indians, who with a charming grace accepted their appraisal.

On February 19th John and Charles Wesley took a boat and sought out the Indians encamped near the Cowpen. They first stopped at the home of Mrs. Musgrove and proceeded with her as interpreter to the Indian town. They were disappointed not to find the chief and his wife at home, and they returned to Savannah without having preached to the Indians.

From Ingham's journal we learn of the next contact of the missionaries with the Indians. On April 26—the day after Easter—Ingham and John Wesley went in a boat to Cowpen to converse with Mrs. Musgrove about learning the Indian language. Ingham agreed to teach Mrs. Musgrove's children to read—presumably English—and would himself learn from her the rudiments of the Indian language. He was to spend three or four days of each week in this way and then go to Savannah to teach John Wesley what he had learned. It was an excellent plan, which was never realized.

Four days later they went again to Cowpen, this time by way of the home of Tomo-Chichi, who with his wife greeted them cordially. Ingham offered to teach Tomo-Chichi's heir and to "keep him in." The chief and his queen were happy for this arrangement but made it clear that Ingham should never strike the youth. "The Indians," writes Ingham, "never strike their children; neither will they suffer any one to do it."¹⁵ Ingham agreed to this arrangement but wondered how he would be able to accomplish his purpose since the youth was addicted to drunkenness—"which he has learnt of our Christian heathen." Apparently the whole Creek tribe was addicted to alcohol, something they were strangers to before the coming of the Christians among them.¹⁶

¹³Wesley, *Journal*, Vol. I, p. 162.

¹⁴Tyerman, *Oxford Methodists*, p. 76.

¹⁵Tyerman, *Oxford Methodists*, p. 80.

¹⁶Tyerman, *Oxford Methodists*, p. 80.

Wesley says very little about these visits other than to note that the house where Ingham was to live had been completed. There is no evidence to show whether all these plans noted by Ingham were ever fulfilled. He himself worked hard, forming a vocabulary of about one-half of the words in the Indian language, but whether or not he became a tutor to Tomo-Chichi's heir is not clear.

Further Contacts with the Indians

On June 27, 1736, a party of about twenty Creek Indians visited Savannah. They occupied the court house, where they were to hold several conferences. Ingham consulted with them about his vocabulary of the Indian language, and their visit stirred Wesley's resolve to leave Savannah and carry the gospel to the "heathen." On the thirtieth he consulted with Oglethorpe about the possibility of his going among the Choctaws to preach. He chose the Choctaws because they were inland and a considerable distance from the debilitating influence of the settlers at Savannah. Oglethorpe objected strongly. The distance to the Choctaws would expose Wesley to the possibility of harm from the French. In addition, Wesley's absence would leave Savannah destitute of a minister. Wesley discussed the matter with his friends, the Moravians, and possibly with Ingham, about whom Wesley caustically writes, "Got no good with Ingham."¹⁷ He finally decided to cooperate with Oglethorpe and remain as pastor of Savannah.

On July first the Indians had a conference with Oglethorpe and two days later Chicali, their head man, dined with Oglethorpe. After the meal Wesley spoke with an old Indian, asking him what he thought he was made for. The Indian answered, "He that is above knows what He made us for. We know nothing. We are in the dark. But white men know much. And yet white men build great houses, as if they were to live for ever. But white men cannot live for ever. In a little time white men will be dust as well as I."

Wesley continued:

I told him, 'If red men will learn the good book, they may know as much as white men. But neither we nor you can understand that book, unless we are taught by Him that is above; and He will not teach, unless you avoid what you already know is not good.' He answered, 'I believe that. He will not teach us while our hearts are not white. And our men do what they know is not good: they kill their own children. And our women do what they know is not good: they kill the child before it is born. Therefore He that is above does not send us the good book.'

Later he dined with Chicali and another Indian chief named Malatchi, conversing with them for an hour. Wesley left no record of this conversation.¹⁸

About this time Oglethorpe sent for Wesley to accompany him to Yamacraw Island, the home of Tomo-Chichi, who was desperately ill. When they came away from the visit Oglethorpe was devastated. He loved the old Indian, whom

¹⁷Wesley, *Journal*, Vol. I, p. 239.

¹⁸Wesley, *Journal*, Vol. I, pp. 239-241.

he had taken with him to England and whose counsel he desperately needed in all matters relating to the Indians. Tomo-Chichi recovered and was still alive when Wesley finally departed from Georgia.

On Tuesday, July 20, five of the Chicasaw Indians (twenty of whom had been in Savannah several days) came to visit Wesley. They had with them their white interpreter, a Rev. Mr. Andrews, possibly a missionary from the Society for the Propagation of Christian Knowledge (S.P.C.K.). Charles was also present and took down the conversation in shorthand.¹⁹

Surprisingly, the Indians confessed to believing in God as a kind of Trinity, "three in all." They were not sure whether he had made the sun and all other things, but they firmly believed that at first he had made all men out of the dust of the ground. They did not know whether he loved them, but they witnessed that he had often saved their lives when in battle. They believed he had sufficient power to destroy all their enemies. Apparently he worked through what the Indians called the "beloved ones." They believed that after death their souls walked up and down where they had died; the evil Indians continued walking, but the good Indians went up. They did not know what happened to the souls of the white men. Here Mr. Andrews, the interpreter, interrupted and said, "They [the Indians] said at the burying [they had apparently seen Miss Bovey's funeral conducted by Wesley], they knew what you was doing. You was speaking to the beloved ones above, to take up the soul of the young woman."

Wesley continued by saying, "We have a book that tells us many things of the beloved ones above; would you be glad to know them?"

They replied, "We have no time now but to fight. If we should ever be at peace, we should be glad to know."

Mr. Andrews again interrupted and stated that the Indians believed the time will come when the red and white men will be one.

In closing the conversation Wesley asked what the Indians had learned from the French. The Indians answered, "The French black kings [priests] never go out. We see you go about: we like that; that is good."²⁰

In a letter written to James Vernon in England about this time, it is clear that Wesley was greatly encouraged by the attitude and the general responses of these Chicasaws. He believed they would be the first of the Indians to become Christians. However, about a year later, after he heard from a Frenchman the manner in which the Chicasaws tortured their prisoners before putting them to death, Wesley was ready to change his mind. In addition, when he heard from the same source that "They do nothing but eat, and drink, and smoke, from morning till night; and, in a manner, from night till morning," he was ready to say, "the gods of these heathen too are but devils."²¹

¹⁹The conversation is recorded in John Wesley, *Journal*, Vol. I, pp. 248-250.

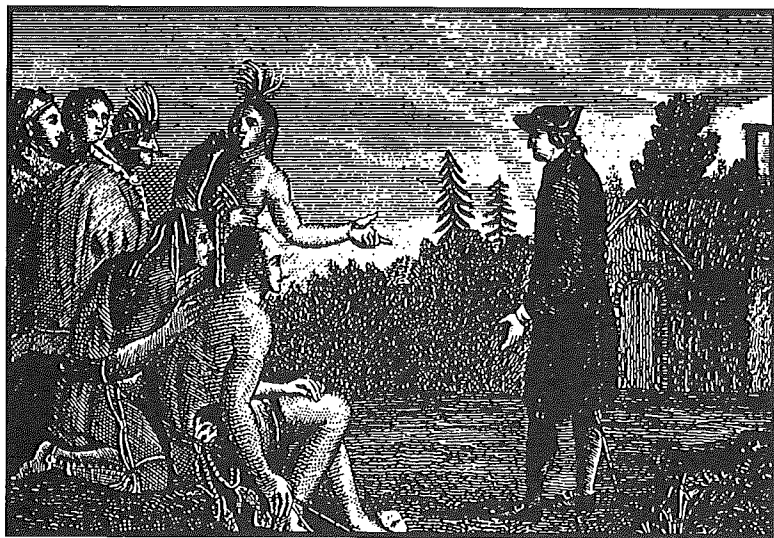
²⁰Wesley, *Journal*, Vol. I, pp. 248-250.

²¹Wesley, *Journal*, Vol. I, p. 367.



Georgia Indian Chief

Descendant of the tribes who had dealings with Oglethorpe
 From James W. Lee, Naphtali Luccock, and James Main Dixon,
The Illustrated History of Methodism, p. 749.



John Wesley Conversing with the Indians

From Elmer T. Clark, *An Album of Methodist History* (New York and Nashville:
 Abingdon-Cokesbury Press, 1952), p. 41. Taken from an old print.
 Courtesy of Mr. Ralph G. Cannon, Eddystone, Pennsylvania.

Wesley had apparently forgotten that white Christians, down through history, had also invented and used exquisite means of torture.

On November 24, 1736, Oglethorpe sailed for England, "leaving Mr. Ingham, Mr. Delamotte, and me at Savannah, but with less prospect of preaching to the Indians than we had the first day we set foot in America. Whenever I mentioned it, it was immediately replied, 'You cannot leave Savannah without a minister.'"

Wesley was not convinced by his conversations with Oglethorpe that he should remain in Savannah, but he was convinced by the petitions of some of his parishioners that he should remain a little longer to "watch over their souls." In addition, two Indian chiefs, Paustoobee and Mingo Mattaw, had told him in his own house, "Now our enemies are all about us, and we can do nothing but fight; but if the beloved ones should ever give us to be at peace, then we would hear the great Word."²²

By 1737 Wesley was very conscious that the little company of missionaries was not enough to fulfill all the duties required of them, and he suggested that Ingham return to England to recruit more personnel. If someone could be persuaded to accept the Savannah parish, he thought, then he, Wesley, could go among the Indians.

Ingham left Georgia on February 26, 1737, and although he continued his studies of the Indian language in England and tried to recruit others for the work, he never again returned to Georgia. Wesley naturally was disappointed that none of his friends at Oxford were willing to help him in the work at Georgia.

During the latter part of his stay in the colony, Wesley had little time to think of the Indians. His relationship with Sophia Hopkey, the niece of Thomas Causton, the chief magistrate, had begun shortly after he arrived in Georgia, and now it became more intense.²³ He probably was thinking of marriage, but he told himself and Sophia that he could not think of marriage until he had gone as a missionary among the Indians. Eventually Wesley decided that his usefulness in Georgia was at an end. His relationship with Sophia ended abruptly when she married another suitor, and his conduct following this situation created a division in his church. He departed the colony in December 1737. His opinion of the Indians by this time had deteriorated to the point where he had a totally distorted view of them. On the other hand, he had gathered an amazing knowledge about their territories, their form of government, their daily habits and customs, their wars, and particularly their vices, which he reports in exaggerated form. He probably secured his information from the many traders he met.

²²Wesley, *Journal*, Vol. I, pp. 297-298.

²³Sophia (Sophy) Christiana Hopkey (Mrs. William Williamson) (b. 1718) was the niece of Thomas Causton's wife. Thomas Causton (d. 1746) arrived in Georgia with Oglethorpe in February 1733; he was in the first group of emigrants. William Williamson, who later married Sophia Hopkey, arrived in Georgia shortly after the Wesleys.

As to their government he concluded that the Indians have no laws, and no civil government.

... every one doeth what is right in his own eyes; and if it appears wrong to his neighbour, the person aggrieved usually steals on the other unawares, and shoots him, scalps him, or cuts off his ears, having only two short rules of proceeding—to do what he will and what he can.

They are likewise all, except perhaps the Choctaws, gluttons, drunkards, thieves, dissemblers, liars. They are implacable, unmerciful; murderers of fathers, murderers of mothers, murderers of their own children—it being a common thing for a son to shoot his father or mother because they are old and past labour, and for a woman either to procure abortion, or to throw her child into the next river, because she will go with her husband to the war. . . . Whoredom they account no crime, and few instances appear of a young Indian woman's refusing any one.²⁴

Wesley continues writing in this manner until in the eyes of his readers he has branded the Indians around Georgia as the worst sinners of all time.

Wesley seems to have a remarkable knowledge of the fighting forces of each of the tribes, information secured possibly through conversations with the traders and thus probably not too accurate. The Choctaws, he states, have about six thousand fighting men under one head. The Chicasaws have about nine hundred fighting men.

They are eminently gluttons, eating, drinking, and smoking all day, and almost all night. They are extremely indolent and lazy, except in war; then they are the most indefatigable and the most valiant of all the Indians. . . .

[The Cherokees are] . . . about three or four hundred miles from Savannah . . . Their country is very mountainous, fruitful, and pleasant. They have fifty-two towns, and above three thousand fighting men. . . . They are civil to strangers, and will do anything for them, *for pay*, being always willing, for a small piece of money, to carry a message for fifty or sixty miles, and, if required, a heavy burden too . . . They are seldom intemperate in drinking but when they can be so on free cost.

The Uchees have only one small town left (near two hundred miles from Savannah) and about forty fighting men. . . . They are indeed hated by most, and despised by all the other nations, as well for their cowardice, as their superlative diligence in thieving, and for out-lying all the Indians upon the continent.

The Creek Indians are about four hundred miles from Savannah. . . . They have many towns, a plain, well-watered country, and fifteen hundred fighting men. . . . They show no inclination to learn anything, but least of all Christianity; being full as opinionated of their own parts and wisdom as either modern Chinese or ancient Romans.²⁵

It is fairly obvious that Wesley's irritation with the Indians arose from his inability to make even one convert. When he urged Tomo-Chichi to embrace the doctrines of Christianity, the old chief answered, "Why, these are Christians at

²⁴Wesley, *Journal*, Vol. I, p. 407.

²⁵Wesley, *Journal*, Vol. I, pp. 407-409.

Savannah! Those are Christians at Frederica! Christians get drunk! Christians beat men! Christians tell lies! Me no Christian!"²⁶

The old chief lived to be about one hundred years of age. He was still living when George Whitefield came to Georgia. Whitefield had no more success in converting him than Wesley did. He told Whitefield that he expected to go to heaven and he did not believe in hell. He was buried with military honors in 1739, and his pall was borne by Oglethorpe and five other gentlemen.²⁷

Conclusions

What can we say about Wesley's mission to the Indians? First, Wesley sincerely wanted to preach the gospel among the Indian tribes and particularly among those tribes whom he thought the most likely to become Christians. Oglethorpe had a concern for the Indians but a greater concern for the colony, which he felt needed the guiding hand of a strong minister. He was more averse to leaving Savannah without a pastor than the Indians without a missionary. Much against his will, Wesley followed Oglethorpe's orders.

Second, it seems obvious that at this time in his life Wesley was not suited for missionary work. In Wesley's conversations with those Indians he met, there is no effort on Wesley's part to explain Christian doctrine or to challenge the Indians to become Christians. He speaks at various times about the Book which contains the wisdom of God, but he never opens the Book to read to the Indians or to quote from the Book for their benefit. For the most part he questions them about themselves and their beliefs and lets the matter rest there. This would not have been characteristic of Wesley following his experience at the Aldersgate Street prayer meeting in London on his return from Georgia. In short, Wesley's talks with the Indians lack direction and power. He is more like a professor of botany examining a specimen rather than a herald proclaiming God's truth.

Third, it is obvious that both the Indians and the Christians, represented by Wesley, were judging each other by the poorest examples of their faith. Tomo-Chichi did not judge Christianity by Oglethorpe or Wesley or those persons in England whom he met and respected, but rather by the conduct of the traders and those whom he dealt with in the everyday life of the colony. On the other hand, Wesley did not judge the Indians by Tomo-Chichi or that tribe who he believed would soon become Christians, but rather by the tales of the traders and by those Indians who had copied the vices of the white man. Naturally, both the Indians and Wesley were disappointed in each other.

Fourth, Wesley never lost his desire to evangelize the Indians and bring them the true gospel. As late as November 1787, in a letter to Francis Asbury, he

²⁶Luke Tyerman, *The Life of the Rev. George Whitefield* (Vol. I), p. 134.

²⁷Tyerman, *Whitefield* (Vol. I), pp. 134-135.

expresses this longing. After congratulating Asbury on the glorious work being carried forward in America he adds:

But in the meantime the progeny of Shem (the Indians) seem to be quite forgotten. How few of these have seen the light of the glory of God since the English first settled among them! And now scarce one in fifty of them among whom we settled, perhaps scarce one in an hundred of them, are left alive! Does it not seem as if God had designed all the Indian nations not for reformation but destruction? How many millions of them (in South and North America) have already died in their sins! Will neither God nor man have compassion on these outcasts of men? Undoubtedly with man it is impossible to help them. But is it too hard for God? Oh that He would arise and maintain His own cause! that He would first stir up the hearts of some of His children to make the conversion of these heathens also matter of solemn prayer!²⁸

His own failure still weighed heavily upon him, and his longing for the conversion of these Indians was still a part of his vision.

Fifth, Wesley finally departed from Georgia not only because of his failure as a parish priest but also because he probably believed that a ministry among the Indians was hopeless. Had he made converts among those Indians with whom he spoke, or had he been able to penetrate into the interior of Georgia and among the Indians, making conversions and organizing class meetings, he might never have returned to England. His very failures in America drove him home to seek the truths he felt he did not possess. One is deeply moved by Wesley's pathetic statement written on the ship taking him back to England: "I went to America, to convert the Indians; but oh, who shall convert me?"²⁹

²⁸Wesley, *Letters*, Vol. VIII, p. 24.

²⁹Wesley, *Journal*, Vol. I, p. 418.



Instructing an Indian

From William Haven Daniels (1836–1908),

The Illustrated History of Methodism in Great Britain and America, p. 106.

Bibliography

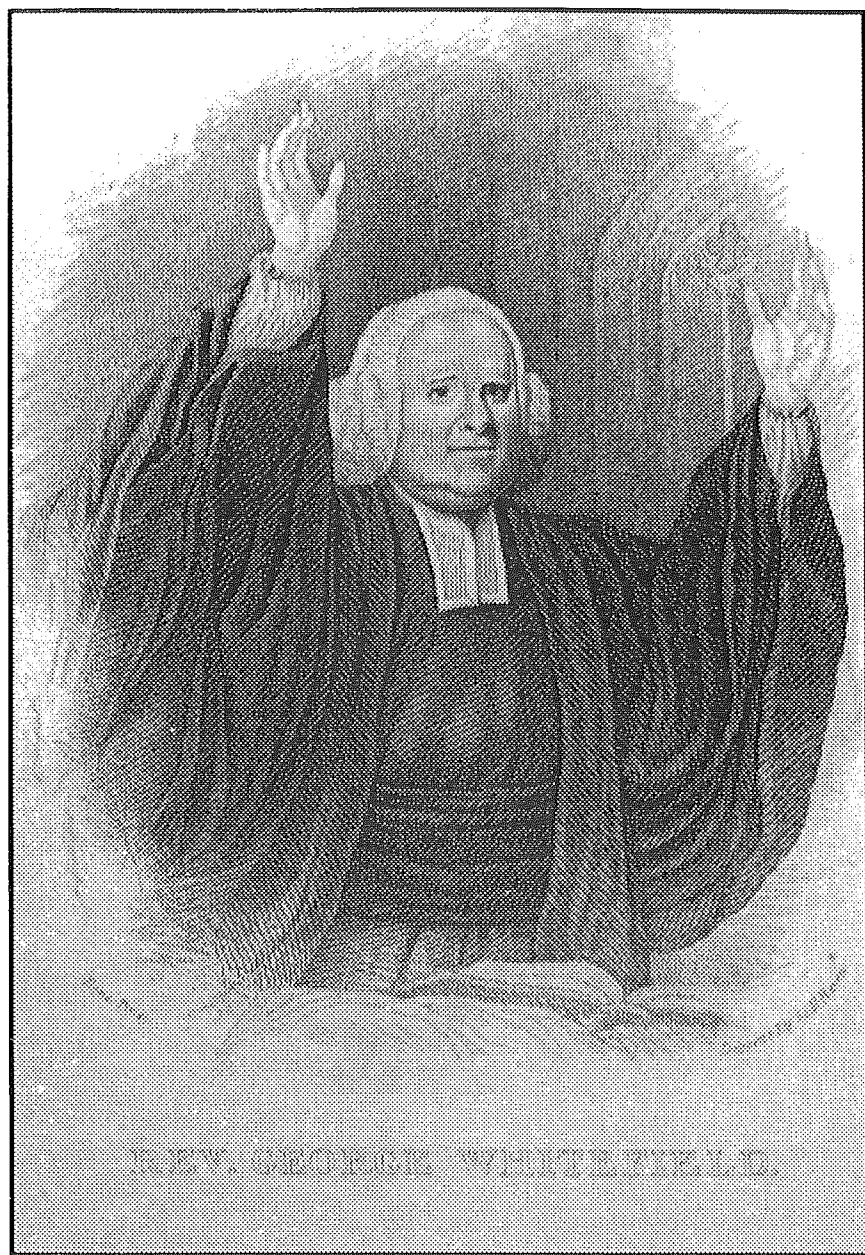
- Church, Leslie Frederic (1886-1961). *Oglethorpe: A Study of Philanthropy in England and Georgia*. London: The Epworth Press, 1932.
- Gentleman's Magazine, The*. 1733.
- Tyerman, Luke (1819?-1889). *The Life and Times of the Rev. John Wesley, M.A., Founder of the Methodists*. In Three Volumes. New York: Harper & Brothers, 1872. First published in London by Hodder and Stoughton in 1870.
- Tyerman, Luke (1819?-1889). *The Life of the Rev. George Whitefield, B.A., of Pembroke College, Oxford*. In Two Volumes. London: Hodder and Stoughton, 1876 (Vol. I), 1877 (Vol. II).
- Tyerman, Luke (1819?-1889). *The Oxford Methodists: Memoirs of the Rev. Messrs. Clayton, Ingham, Gambold, Hervey, and Broughton, with Biographical Notices of Others*. New York: Harper & Brothers, Publishers, 1873.
- Wesley, John (1703-1791). *The Journal of the Rev. John Wesley, A.M., Sometime Fellow of Lincoln College, Oxford: Enlarged from Original MSS., with Notes from Unpublished Diaries, Annotations, Maps, and Illustrations*. [Standard Edition.] Edited by Nehemiah Curnock [Jr.] (1840-1915). 8 vols. Vol. I: London: Robert Culley, 1909; Vols. II-VIII: London: Charles H. Kelly, 1911-1916. Reprinted 1938, 1960, etc.
- Wesley, John (1703-1791). *The Letters of the Rev. John Wesley, A.M., Sometime Fellow of Lincoln College, Oxford*. Edited by John Telford (1851-1936). Standard Edition. 8 vols. London: The Epworth Press, J. Alfred Sharp, 1931. Reprinted 1960, etc.
- Winslow, Ola Elizabeth. *John Eliot: "Apostle to the Indians."* Boston: Houghton Mifflin Company, 1968.



George Whitefield and His First Field Pulpit

Kingswood, that had in its day been a royal chase, was inhabited by colliers, who were savage and ignorant, and had no house of worship. Mr. Whitefield having spoken at Bristol of his being about to start for America for the purpose of converting the savages, some one remarked, "What need of going abroad for this? Have we not Indians enough at home? If you have a mind to convert Indians, there are colliers enough in Kingswood." For these colliers Whitefield felt wonderful sympathy, they being very numerous, and like sheep without a shepherd. On Sabbath, February 17, 1739, he stood upon a mount, in a place called Rose Green, his "first field pulpit," and preached to the colliers the "word of life." . . . In his Journal he says, "Blessed be God that the ice is now broken, and I have now taken the field. Some may censure me, but is there not a cause? Pulpits are denied, and the poor colliers ready to perish for lack of knowledge."

Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, pp. 92-93.



George Whitefield
(1714–1770)

From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1834, frontispiece.

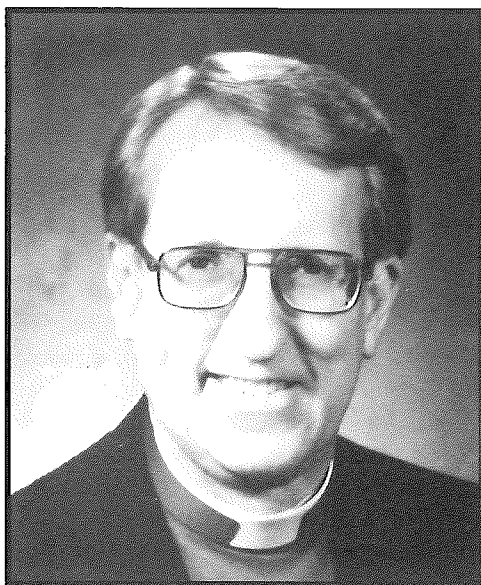
Death of George Whitefield (1714–1770)

225th Anniversary

John Gillies (1712–1796) first published his *Memoirs of the Life of the Reverend George Whitefield* in London and Edinburgh in 1772. The work was reprinted many times, with some changes in title and content, until 1884, and once again in paperback in 1972. In 1829 it first appeared with illustrations, although some previous editions had included a frontispiece. There were twelve steel engravings. In 1834 an edition was printed with only eight illustrations (plus frontispiece), and another volume by the same publisher in the same year included two very different engravings of two of the eight pictures (“Whitefield Assaulted in Bed” and “Whitefield Preaching to Soldiers”). In this pictorial tribute to commemorate the 225th anniversary of the death of George Whitefield, we include the frontispiece from one of these editions (shown on the opposite page), the twelve engravings that appear in most illustrated editions, and the two very different pictures that appeared only in one of the 1834 editions (p. 35). We have used two copies of Gillies’s book. The frontispiece and the two very different engravings come from the edition published in New Haven by Whitmore & Buckingham and H. Mansfield in 1834. The twelve engravings usually seen in this work are from an 1838 edition published in Middletown (Connecticut) by Hunt & Noyes. The twelve engravings from the 1838 edition are placed throughout the pages of *The Historical Trail*: pp. 47, 53, 57, 76, 93, 102–103, 115, 124, 126, 128. The frontispiece in the 1834 edition is from the painting by Nathaniel Hone, engraved by Daggett & Ely. At the bottom left of the figure of Whitefield are the words “Hone Pinxt.” The abbreviations “pinx.” or “pinxt.” stand for the Latin *pinxit*, meaning “he painted it,” referring to the original artist. At the bottom right of the figure are the words “Daggett & Ely Sc. N. Haven.” The abbreviations “sc.,” “sculp.,” or “sculpt.” stand for the Latin *sculpsit*, meaning “he engraved it,” referring to the person who created the print or engraving based on the original. Nathaniel Hone (1718–1784) was a portrait-painter; he painted Whitefield and John Wesley, among others.

Throughout the pages of this issue of *The Historical Trail* are a number of anecdotes of George Whitefield, each headed with a facsimile of George Whitefield’s initials. Some of the anecdotes include references to New Jersey history, and some to Whitefield’s connection with John and Charles Wesley. They are taken from Joseph Beaumont Wakeley (1804–1876), *Anecdotes of the Rev. George Whitefield, M.A.: With Biographical Sketch* (Nineteenth Thousand. London: Hodder and Stoughton, 1900); originally published as *The Prince of Pulpit Orators: A Portraiture of Rev. George Whitefield, M.A., Illustrated by Anecdotes and Incidents* (New York: Carlton & Lanahan), the second edition was published in 1871. Joseph Beaumont Wakeley was a member of the New Jersey Conference for part of his ministry (1844–1852).





Bishop William Boyd Grove
Resident Bishop—Albany Area
The United Methodist Church

Bishop Grove was elected and consecrated a bishop at the Northeastern Jurisdictional Conference of The United Methodist Church in July 1980. He served the West Virginia Area from 1980 to 1992 and is now Resident Bishop of the Albany Area, which includes the Troy and Wyoming Annual Conferences. Prior to his election as bishop he served for twenty-six years as a pastor in the Western Pennsylvania Conference.

Bishop Grove is a graduate of Bethany College (B.A.), Drew University (M.Div.), and Pittsburgh Theological Seminary (D.Min.). He has been awarded honorary degrees by Allegheny, Bethany, and West Virginia Wesleyan Colleges.

He has traveled widely and has preached throughout the United States as well as in Africa, Europe, and South America.

The Bishop is President of the General Commission on Christian Unity and Inter-religious Concerns; a member of the General Board of the National Council of Churches of Christ in the U.S.A.; and a member of the Executive Committee of The Consultation on Church Union (COCU).

Bishop Grove is married to Mary Lou (Naylor) Grove. They are the parents of Susan Jane Grove-DeJarnett and Rebecca Grove Janczewski, and grandparents of Hannah and Gretchen Grove-DeJarnett, and Carissa Marie and Daniel William Janczewski.

Bishop Grove is no stranger to the Southern New Jersey Conference. On Saturday, October 13, 1984, he preached the sermon at the Service of Investiture for Bishop Neil L. Irons at Princeton University Chapel, and in June 1986 Bishop Grove was our Conference Preacher. When Bishop Irons was elected bishop in 1984, he was serving in the West Virginia Conference under Bishop Grove.

"To Live to God, and to Bring Others So to Do"

250th Anniversary of the Birth of Francis Asbury
(1745-1816)

Sermon Preached at

*Northeastern Jurisdictional Commission on Archives and History,
Pine Grove United Methodist Church, Albany, New York, Tuesday, May 16, 1995
Troy Annual Conference, Castleton, Vermont, June 4, 1995
Wyoming Annual Conference, Scranton, Pennsylvania, June 9, 1995*

Bishop William Boyd Grove

*Albany Area, The United Methodist Church
(Troy Conference and Wyoming Conference)*

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

II Corinthians 5:16-21 NRSV

He was born near Birmingham in 1745, the child of a farmer's home. One year before, at the Foundry in London, John Wesley had called the preachers together in the first Methodist Conference. Wesley had asked the question, and answered it himself: "What may we reasonably believe to be God's design in raising up the Preachers called Methodists?" "To reform the nation, particularly the Church; and to spread scriptural holiness over the land."¹ One year later, Francis Asbury was born. The calling of that Conference, and the asking and answering of that question, would dominate and direct the life of Francis Asbury and would become a major influence in the formation of this continent that is our home.

Asbury became a Christian at age thirteen, and came to know Christ personally. His relationship with Christ would lead him into the company of the Methodists, and he would become one of Wesley's preachers. At the Conference

¹John Wesley, *Minutes of Several Conversations Between the Rev. Mr. Wesley and Others: From the Year 1744, to the Year 1789* ("The Large Minutes"). *The Works of John Wesley* (3rd edition, 1872, and later reprints), 14 vols.; Volume VIII, p. 299. The same question was raised at the Christmas Conference in Baltimore in 1784, and the reply was similar: "To reform the Continent, and to spread scriptural Holiness over these Lands." *Minutes of Several Conversations Between The Rev. Thomas Coke, LL.D., The Rev. Francis Asbury, and Others, at a Conference, Begun in Baltimore, in the State of Maryland, on Monday, the 27th. of December, in the Year 1784: Composing a Form of Discipline for the Ministers, Preachers and Other Members of the Methodist Episcopal Church in America* (Philadelphia: Printed by Charles Cist, 1785), Question 4, p. 4.



Elizabeth Rogers Asbury (1715?-1801)

Elizabeth Rogers Asbury, the mother of Bishop Francis Asbury, was the wife of Joseph Asbury (1715?-1798). Joseph and Elizabeth had a daughter, Sarah, baptized May 3, 1743, and buried May 28, 1748, in the parish church at Handsworth. Herbert Asbury (1891-1963) claimed that Joseph Asbury had a son named Thomas by a previous marriage to Susan Whipple, who died shortly after Thomas's birth. According to Herbert Asbury, Thomas had a son named Daniel Asbury, Herbert's great-grandfather. No support has been found for this statement. (See Herbert Asbury, *A Methodist Saint: The Life of Bishop Asbury* [New York: Alfred A. Knopf, 1927], pp. 5-7.) Francis Asbury's birthplace, "near the foot of Hampstead Bridge in the Parish of Handsworth," has disappeared.

From William Haven Daniels (1836-1908),

The Illustrated History of Methodism in Great Britain and America, p. 413.



Boyhood Home of Francis Asbury

Newton Road, West Bromwich, about four miles from Birmingham, England.

From William Haven Daniels (1836-1908),

The Illustrated History of Methodism in Great Britain and America, p. 411.

in 1771,² Mr. Wesley said, "Our brothers in America cry out for help. Who will go for us?" Five hands were raised, and two, Richard Wright³ and Francis Asbury, were chosen. Within a few weeks, Asbury was aboard ship, headed for North America.

On shipboard, during the journey that took six weeks, he began to keep a journal, as Wesley had suggested. In one of the first entries, he wrote:

I will set down a few things that lie on my mind. Whither am I going? To the New World. What to do? To gain honour? No, if I know my own heart. To get money? No: I am going to live to God, and to bring others so to do.⁴

He gained little money but great honor. When he died in 1816, he was the best known citizen of the United States—better known, some thought, than the President.

At the Christmas Conference in 1784, at Wesley's direction, Asbury was ordained successively deacon, elder (presbyter), and Superintendent. Within a few days, the title "Superintendent" was replaced by "Bishop," to Wesley's dismay. Between the date of his arrival in America in 1771 and his death in 1816, he traveled 300,000 miles by horseback or coach, nearly six thousand miles a year.

From 1784 to 1816 his episcopal circuit took him annually from Maine, south to Georgia, over through the Carolinas, up through what is now Kentucky and West Virginia, through Ohio and Pennsylvania, and up through New York to New England.

He was constantly sick. His test of recovery from illness was this: if he could walk from his sick bed to the farthest wall in the room and back without touching anything, he was ready to ride and would leave the next day.

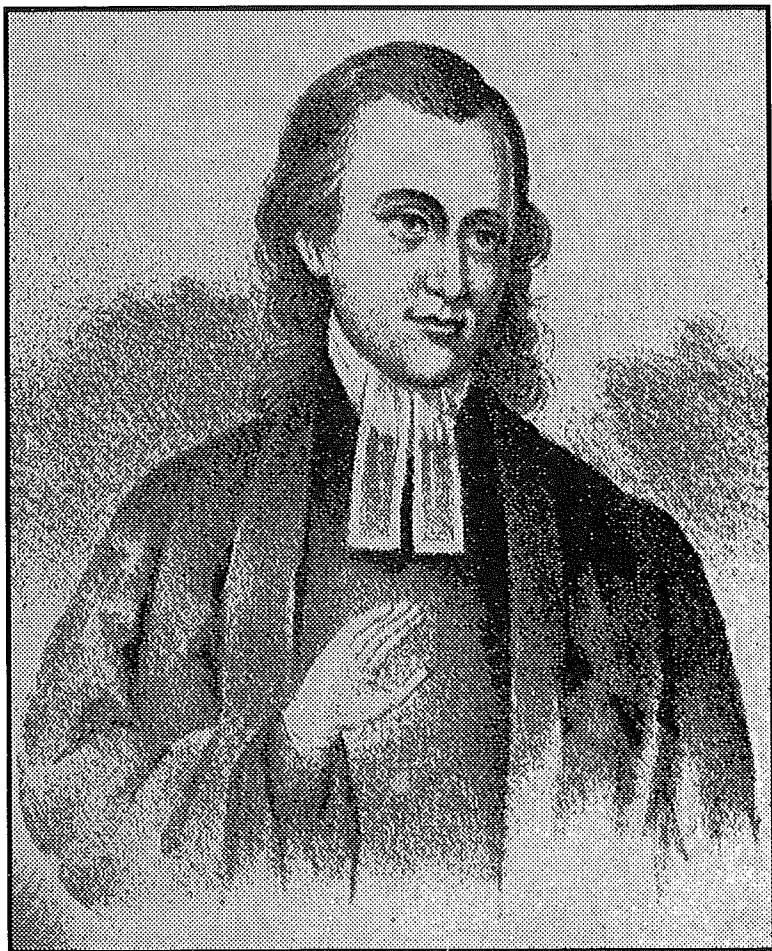
At the grave of one of his preachers, Henry Willis, he said:

Rest, man of God! Thy quiet dust is not called to the labour of riding five thousand miles in eight months—to meet ten conferences in a line of sessions from the District of Maine, to the banks of the Cayuga—to the States of Ohio, of Tennessee, of Mississippi—to Cape Fear, James River, Baltimore, Philadelphia, and to the completion of the round. Thou wilt not plan and labour the arrangement of the stations of seven hundred preachers; thou wilt not attend camp meetings and take a daily part in the general ministration of the word; and often consume the hours

²The Conference was held at Bristol, August 6–11, 1771.

³Richard Wright had served one year as an itinerant before he came to America. He preached in Pennsylvania, New York, Delaware, and Maryland, and returned to England in 1774. He was appointed to West Cornwall for one year and then to East Cornwall for two years, after which his name disappears from the Minutes. Asbury's opinion of Wright's ministry is reflected in the following Journal entries: "I have always dealt honestly with him, but he has been spoiled by gifts" (Sunday, August 2, 1772; New York); "Mr. Wright rose up and spake as well as he could, against speaking with severe reflections on his brother. But all this was mere talk. I know the man and his conversation" (Tuesday, August 2, 1772; New York); "I visited Mr. Wright, who is going to England; but found he had no taste for spiritual subjects. Lord, keep me from all superfluity of dress, and from preaching empty stuff to please the ear, instead of changing the heart! Thus has he fulfilled as a hireling his day" (Sunday, May 29, 1774; Philadelphia). *The Journal and Letters of Francis Asbury* (In Three Volumes. Elmer T. Clark, Editor-in-Chief; J. Manning Potts; Jacob S. Payton. Published jointly by Epworth Press, London, and Abingdon Press, Nashville; 1958), Volume I: *The Journal, 1771 to 1793*; pp. 37–38, 116. The mention of "a hireling" is an allusion to John 10:12–13.

⁴Asbury, *Journal*, Vol. I, p. 4; entry for Thursday, September 12, 1771.



Rev. Henry Willis
(d. 1808)

The Reverend Henry Willis gave extensive and distinguished service to American Methodism for thirty years. He became a traveling preacher in 1779 and was in charge of the work in the Holston Valley in Virginia. He married Ann Hollingsworth, daughter of Jesse Hollingsworth (1732–1810). Her brother, Francis Hollingsworth (1773–1826), was the transcriber of Francis Asbury's Journal. Henry Willis's mother was Honour Willis. Henry Willis was elected elder by the Christmas Conference (1784), but he was unable to reach the meeting. He was ordained deacon in Virginia on Sunday, January 9, 1785, the first ordination performed by Bishop Asbury; on Tuesday, January 18, Asbury ordained Willis elder. Willis was the warm personal friend and traveling companion of Asbury.

From James Edward Armstrong (1830–1908),
History of the Old Baltimore Conference, facing p. 42.

which ought to be devoted to sleep, in writing letters upon letters! Lord, be with us, and help us to fulfil the task thou hast given us to perform!⁵

During my own ministry of forty-one years I have seen his footprints or the marks of his horses' hooves in hundreds of places: in Western Pennsylvania on the old Redstone Circuit; all over West Virginia; at Forty Fort in Wyoming Conference, where he preached in July of 1807. As he preached there that day, the lumber to build the oldest Methodist Church still standing in the Wyoming Conference lay beside him in the grove where he preached. He made seventeen visits to what is now the Troy Conference. His journal mentions fifty-four towns, with such names as Williston and Johnsbury and Danville and Albany. And always the same message and the same mission: "To live to God, and to bring others so to do."

Most of the circuit riders died in their thirties or forties. Asbury was seventy-one in 1816, and he was very sick but still traveling. In March he was carried into the Methodist Church in Richmond, Virginia. "There he sat on a table and preached from Rom. 9:28, 'For he will finish the work, and cut it short in righteousness . . .'"⁶ He rested for a day and ordered his company back to the road. At the home of his old friend, George Arnold, he stopped.⁷

It was on Sunday, October 27, 1771, that Francis Asbury arrived in America. It was on a Sunday, March 31, 1816, that he died.

He was first buried in the Arnold family cemetery. There were funeral services in Methodist Churches everywhere. When the General Conference met in May of 1816, arrangements were made to move his body to Baltimore.

On May 10, 1816, a funeral was held in Baltimore at which 20,000 people were present. His final resting place was Mount Olivet Cemetery in Baltimore, where I have visited his grave.⁸

It has been claimed by many that no religious leader made as great an impact on the development of this country as Francis Asbury. His message was simple and clear.

If anyone is in Christ, that person is a new creation, and God is making the appeal through us. "Be reconciled to God." God has given to us the ministry of reconciliation. II Corinthians 5:17, 20, 19

As we gather and reflect on our mission and the primary task of the church, we remember what he wrote in his journal on shipboard in 1771:

"I am going to live to God, and to bring others so to do."

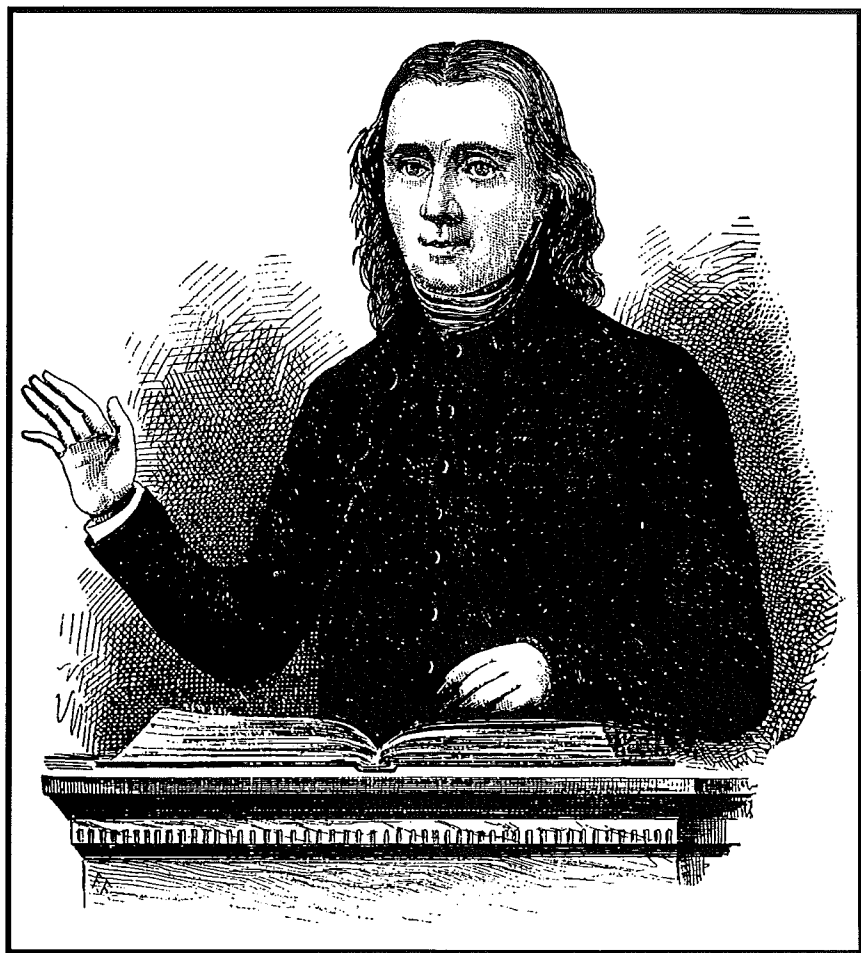


⁵Asbury, Journal, Vol. II, p. 740, entry for Wednesday, August 11, 1813. Henry Willis had died five years before; Asbury was visiting his widow, and her husband's grave, in the family burying ground, was visible from the house.

⁶LaVere C. Rudolph, *Francis Asbury* (Nashville: Abingdon Press, 1966), p. 219.

⁷George Arnold lived in Spottsylvania County, Virginia.

⁸Asbury's body was moved to the Eutaw Street Church in Baltimore in 1816. In June 1854 it was moved to its final resting place in Mount Olivet Cemetery.



Francis Asbury
(1745–1816)

The “Lost Portrait” was discovered by Dr. George C. M. Roberts (1806–1870). Dr. Roberts believed that the portrait had been used as a fireboard; a hole had been cut in the canvas where the right hand is lifted up, probably to allow insertion of a stovepipe. The portrait has been restored and is now in the museum at Lovely Lane United Methodist Church, Baltimore. The portrait was painted for James McCannon of Baltimore in 1794 by Charles Peale Polk (1767–1822), nephew of artist Charles Willson Peale (1741–1827).

Dr. Roberts, an American physician and a local preacher, was a founding member of the American Medical Association and was the principal founder of the American Methodist Historical Society (Baltimore) in 1855. His father was the Reverend George Roberts (1765–1827), also a physician.

From William Haven Daniels (1836–1908),

The Illustrated History of Methodism in Great Britain and America, p. 368.

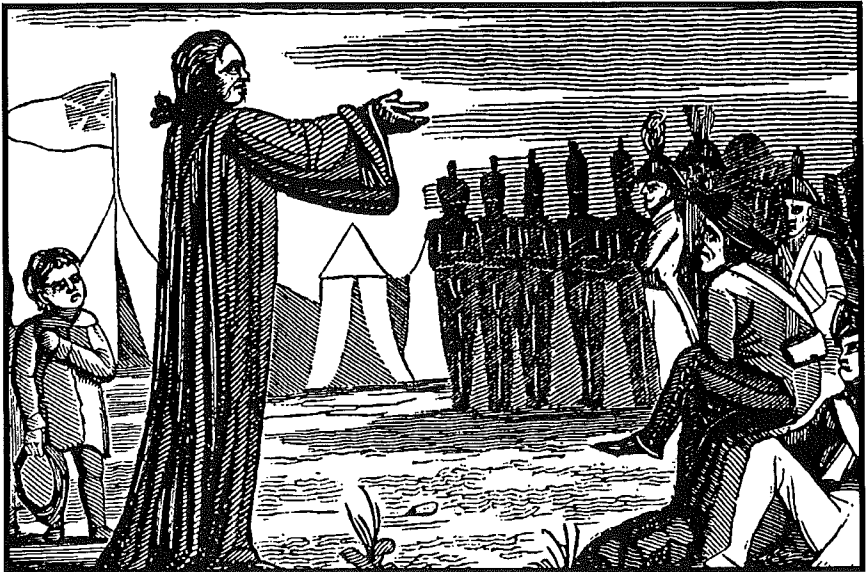


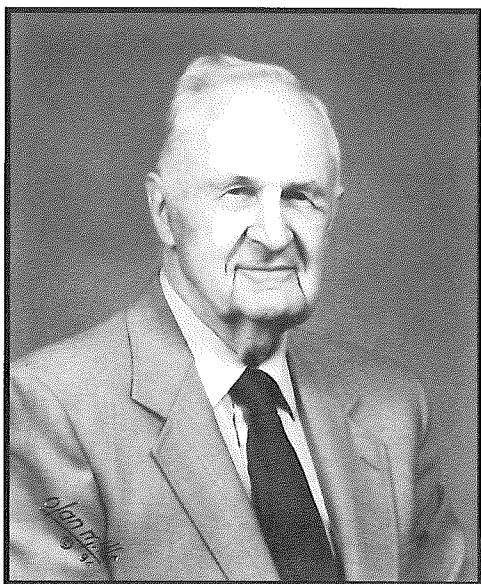
Above: Whitefield Assaulted in Bed

From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1834, facing page 104. These two very different engravings appeared only in the 1834 edition (New Haven: Whitmore & Buckingham and H. Mansfield), and only in some copies of that edition.

Below: Whitefield Preaching to Soldiers

From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1834, facing page 109.





Rev. Paul A. Friedrich

The Reverend Paul A. Friedrich became a member of the New Jersey Conference in 1931. His last three pastorates were in New Brunswick, Long Branch, and Ocean City, followed by six years as a district superintendent. After retirement in 1971, he joined the ministerial staff of Calvary-Roseville United Methodist Church in East Orange and continued on a part-time basis for thirteen years. He lives now with his wife Deborah at Heath Village, a retirement community in Hackettstown, New Jersey. The Reverend Mr. Friedrich is a Life Member of the Southern New Jersey Conference Historical Society.

ARMS

The Association of Retired Ministers and Spouses

A History

Rev. Paul A. Friedrich

"When in the course of human events" (wrote Thomas Jefferson of the Declaration of Independence) it comes time to record a history of The Association of Retired Ministers and Spouses of the Southern New Jersey Annual Conference, Miriam Coffee, President of the Conference Historical Society, turned to me for help. This is my recollection written for *The Historical Trail*.

It seems logical to record not only the history of ARMS but also the organization in our Conference of a preceding group, now only a faint memory for a few of us. For this latter account, we are indebted to F. Elwood Perkins, who researched the Annual Conference Minutes from 1927 to 1939 and reported his findings to the ARMS meeting on October 26, 1976. The Reverend Mr. Perkins wrote, in part:

The 91st session of the Conference met in Asbury Park in March 1927 with Bishop William Anderson presiding. Following the reporting of the names of retired ministers, the Bishop requested the Rev. James W. Marshall to call the retired men together and "have them select one of their number to represent them and bring greetings to the Conference."

The implication of the Bishop's request was to have the retired men organize and report with greetings during the current session. At the closing session, Dr. Marshall reported:

In accordance with the suggestion of Bishop Anderson, the undersigned called a meeting of the members in the Retired Relation. The meeting unanimously chose James W. Marshall to represent the retired men before the Conference. It was agreed that we, the retired members of the New Jersey Annual Conference, become, as soon as possible, a branch of the Retired Ministers' Association of the Methodist Episcopal Church. A constitution and by-laws were adopted. The objectives of the organization are the promotion of unity, fellowship, sympathy, and helpfulness among its members. Special consideration shall be extended to all who may be sick or in trouble of any kind. . . . The Association shall interest itself in seeing that the graves of ministers receive proper care and that on Memorial Day flowers shall be laid on the resting places of those ministers who shall have been called home. Signed by James William Marshall, President.

In the years that followed 1927, there is found no report of meetings of the retired ministers within the pages of the Conference journals, although apparently meetings were held each year, because officers were elected and the slate published in the front pages of the journals under the heading of "Conference Societies." Henry J. Zelle served as president 1929, 1933-1939, and John B. Haines served from 1930 to 1932. After 1939 there is no listing in the journals.

We thank Elwood Perkins for finding this information in the Annual Conference Minutes for 1927 to 1939 and for refreshing our memories concerning it.

In June 1971 I had accumulated forty years of Conference membership and planned to retire. Previously I had served as a district superintendent. Each year, the district superintendents from our area conferences exchanged visits at the conference sessions. Among the courtesies extended to us at the Northern New Jersey Conference was an invitation to attend the luncheon and meeting of the NNJ retired ministers. It was a pleasant but hurried affair, with conference sessions scheduled in the early afternoon. I attended six of these luncheons and meetings. I was made very much aware that when I retired the SNJ retired pastors had no such organization or meetings.

Early during the 1971 Conference, I conferred with some members who were also retiring that year about the idea of organizing as retirees. I recall speaking to Donald Phillips, Sr.; Elwood Perkins; and Charles Smyth. They urged me to announce a meeting for all retirees. We met in the church chapel after the adjournment of a morning session. I presided at the discussion on organizing. There was a favorable response. By general consent, we planned to meet in October 1971. Carl Reamer was selected with a committee of four as chairman to arrange for the time and place.

We convened at the Ocean City Church on October 12, 1971, with about 40 in attendance. I have a copy of the group picture taken that day. Spouses have been included since the beginning of the organization. It was decided to meet on the fourth Tuesdays of April and October. To accommodate all portions of the conference area, we voted to meet in Ocean Grove in the spring and Ocean City in the fall. We owe heartfelt thanks to the pastors and laity of these churches for their gracious hospitality, excellent lunches, and splendid accommodations for our gatherings. These factors provide important elements in the success ARMS has enjoyed.

On a typical meeting day, we begin to arrive at the host church about eleven o'clock. Punch or juice and snacks are served before lunch. Many of us have not seen each other for six months. It is a time for much socializing and animated conversation. These continue as we eat lunch prepared by the local church women, often with men helping in a variety of capacities.

Each fall at the beginning of our business year, we elect a President, Vice-President, Secretary-Treasurer, and Archivist. Those who have served as President of ARMS and the years of their election are listed here:

1971 Carl W. Reamer	1980 John D. Blair	1988 James W. Marshall
1972 Bruce C. Duvall	1981 Charles E. Jones	1989 William R. McClelland
1973 Donald T. Phillips, Sr.	1982 Franklin T. Buck	1990 John M. Long
1974 John D. Merwin	1983 Bertha B. Marker	1991 Ralph L. Barrett
1975 Charles R. Smyth	1984 L. Burdelle Hawk	1992 Norman R. Riley
1976 Albert S. Adams	1985 Sanford M. Haney	1993 Howard L. Cassaday
1977 Paul A. Friedrich	1986 Daniel M. Hulitt	1994 Walter A. Quigg
1978 Albert S. Layton	1987 C. Wesley Crossley	1995 Paul W. vander Loo
1979 Andrew C. Braun		

Women have graced the office of Secretary-Treasurer throughout our history. Those filling this office have been:

1974	Emma Hunt
1975	Betty Hawk
1976-1979	Dorothy C. Nelson
1979-1982	Roberta M. McNaughton
1982-1984	Anna A. McClelland
1984-1992	Martha S. Cheney
1992-1994	Ruth G. Kappler

From the beginning, Elwood Perkins has served as Archivist.

Our group of retirees voted not to meet during the busy days of Annual Conference. We enjoy time to luxuriate in the slower pace of retirement. We try to follow the advice of the wise senior citizen who was wont to say:

Don't hurry, why worry?
It's better to be late at the pearly gate
Than to arrive in hell on time.

The Constitution of the Association of Retired Ministers and Spouses was adopted October 26, 1976. Elwood Perkins says he was the first to suggest that we use the acronym ARMS as our popular name. This has come to pass.

Dr. Francis Harvey Green, popular lecturer, humorist, and former Headmaster of The Pennington School, used to tell about the man whose constitution gave out; then he had to live on his by-laws. Thus we seem to have existed for the first five years of our organization.

Each year the President appoints two program committees, one for the fall meeting and one for the spring meeting. In twenty-four years, forty-eight programs have been presented. They have been diverse in nature: music, historical subjects, book reviews, cultural items, hymn-sings with information on hymn origins, lectures on Lincoln and Robert Frost, biblical geology and flora and fauna, travel lectures, woodworking skills, and many more. We have certainly been informed and inspired over the years.

A memorial service for those of our number who have died in the previous twelve months is conducted each fall. As the roll of the deceased is called, a carnation is placed in an appropriate vessel. A brief memorial tribute follows as veterans of the cross say farewell to former fellow-workers.

A Caring Committee chairman is appointed for each district in the Conference. Each brings a report to meetings on current sickness or special problems facing retirees who reside in their district.

ARMS attendance varies from 100 to 125 at our semiannual meetings. Why such strong attendance? We do have a unique fellowship. Most of us have been friends and neighbors across the years. We have served the same churches as pastors. We know the same wonderful, faithful church members who have blessed our

lives We know the same members whose critical natures and abrasive personalities have caused some restless nights. We have used the same church buildings or had part in repairing or replacing them. No other professional relationships are shared in quite the same manner. All these memories of pastorates and families associated therewith linger silently in the background as we greet each other and renew the ties that bind our hearts in Christian love and work and service and retirement.

I asked a few members to comment on what ARMS means to them, why they attend. Here are several replies:

I believe ARMS meets a special need for retired ministers and spouses. One of the unique features of the United Methodist ministry is the collegial spirit that is ours. ARMS affords the opportunity to keep that spirit alive. *Walter A. Quigg*

Why do we attend ARMS? The answer: To be with, to see, to talk to friends who have shared with us the privilege of being in the United Methodist ministry of the Southern New Jersey Conference. Take away the food and the programs, and we'd still come. *James W. Marshall*

(not the one mentioned in the 1927 Minutes)

When I think of ARMS I think of the 3 Rs. *Retirement*, yes, but I still have a rich community of faith among friends. *Relationships*, for ARMS makes attending Annual Conference more meaningful. *Re-echoes*, a network of communications which keeps retired persons in touch with events and each other. Thank God for ARMS. *Richard L. Wilson*

ARMS is a gathering of old friends. Our twice yearly meetings keep us in touch with those with whom we have shared in Conference, district, and neighboring churches. A special feature is the inclusion of ministers' widows, who after their parish labors with spouses are somewhat removed from clergy circles. We are glad they attend frequently. *Sanford M. Haney*

We know our earthly years grow ever fewer. But we rejoice that "we are yet alive and can see each other's faces." On the south wall of the nave of Westminster Abbey in London, there is a marble plaque with the likenesses of John and Charles Wesley engraved thereon, and these words: "God buries his workmen but carries on his work."¹

Some day when we must lay down our swords and shields, God will still carry on his work. Until that day comes, our lives are enriched, enlightened, enlivened, and refreshed by the fellowship we experience in ARMS.



¹These words also appear at the top of the memorial tablet at Wesley's Chapel, City Road, London. For information on Charles Wesley's frequent use of this sentence, see the pages following this article.—*Ed.*

The following epitaph is inscribed upon a marble tablet in the City-road chapel. The sentence which is placed at the head of it Mr. Charles Wesley is said to have frequently uttered:—

“God buries his workmen, but carries on his work.”

Sacred to the Memory

OF

THE REV. CHARLES WESLEY, M.A.,
EDUCATED AT WESTMINSTER SCHOOL,
AND SOMETIME STUDENT AT CHRIST-CHURCH, OXFORD.

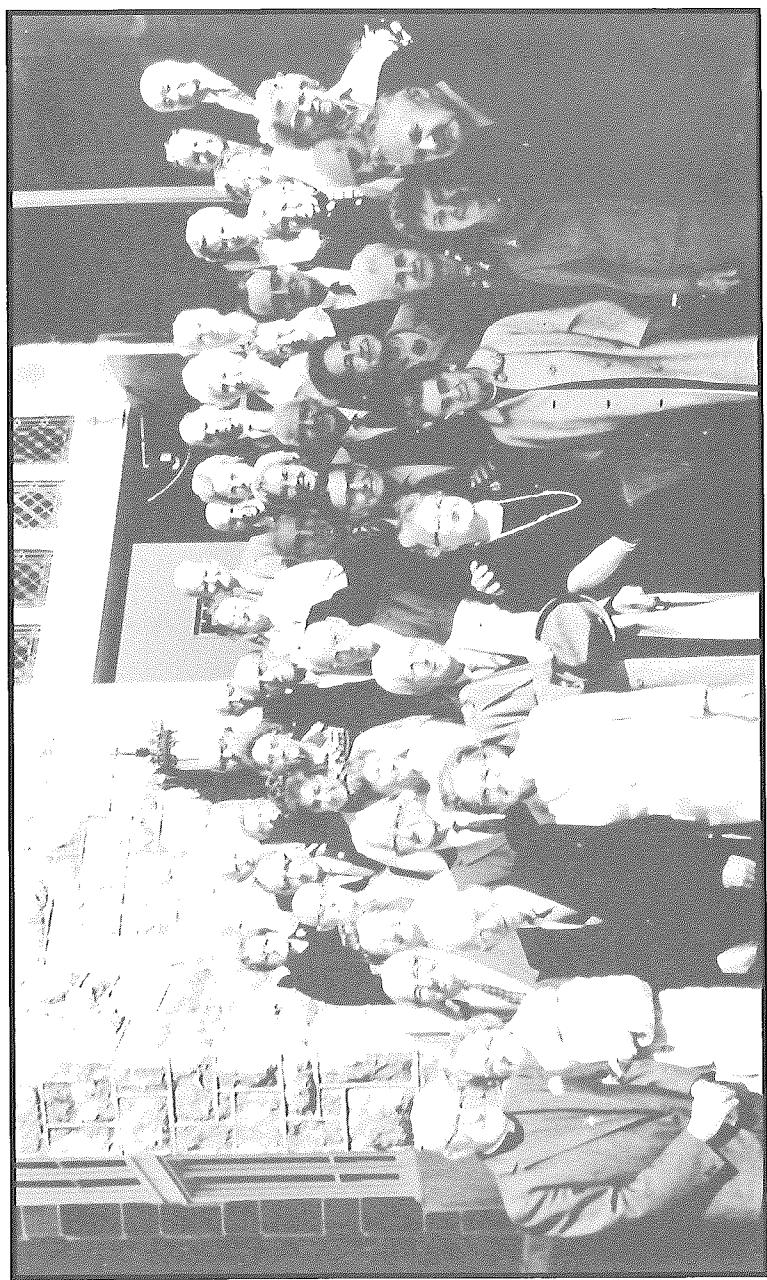
AS A PREACHER,
HE WAS EMINENT FOR ABILITY, ZEAL, AND USEFULNESS,
BEING LEARNED WITHOUT PRIDE,
AND PIOUS WITHOUT OSTENTATION;
TO THE SINCERE, DIFFIDENT CHRISTIAN,
A SON OF CONSOLATION;
BUT TO THE VAIN BOASTER, THE HYPOCRITE, AND THE PROFANE,
A SON OF THUNDER.

HE WAS THE FIRST WHO RECEIVED THE NAME OF METHODIST;
AND, UNITING WITH HIS BROTHER, THE REV. JOHN WESLEY,
IN THE PLAN OF ITINERANT PREACHING,
ENDURED HARDSHIP, PERSECUTION, AND DISGRACE,
AS A GOOD SOLDIER OF JESUS CHRIST;
CONTRIBUTING LARGELY, BY THE USEFULNESS OF HIS LABOURS,
TO THE FIRST FORMATION OF THE METHODIST SOCIETIES
IN THESE KINGDOMS.

AS A CHRISTIAN POET HE STOOD UNRIVALLED;
AND HIS HYMNS WILL CONVEY INSTRUCTION AND CONSOLATION
TO THE FAITHFUL IN CHRIST JESUS,
AS LONG AS THE ENGLISH LANGUAGE IS UNDERSTOOD.

HE WAS BORN THE XVIII OF DECEMBER, MDCCVIII,
AND DIED THE XXIX OF MARCH, MDCCLXXXVIII,
A FIRM AND PIOUS BELIEVER IN THE DOCTRINES OF THE GOSPEL,
AND A SINCERE FRIEND TO THE CHURCH OF ENGLAND.

Memorial Tablet to Charles Wesley, Wesley's Chapel, City Road, London
Thomas Jackson (1783–1873), *The Life of the Rev. Charles Wesley, M.A., Sometime Student of Christ-Church, Oxford: Comprising A Review of His Poetry; Sketches of the Rise and Progress of Methodism; with Notices of Contemporary Events and Characters* (In Two Volumes. Vol. II. London: Published by John Mason, at the Wesleyan Conference Office, 1841), p. 455.



First Meeting of ARMS, October 12, 1971
 First United Methodist Church, Ocean City, New Jersey
See names of persons in attendance on opposite page

First Meeting of ARMS, October 12, 1971

Upper half, left to right:

Benjamin and Edwina Allgood, Henry and Anne Ebner, David and Emma Evans, Robert and Olive Hill, Fenelon and Adele Whitaker, Rolland and Beatrice Raver, Carl and Mary Reamer, Courtney and Ethel Hayward, Clarence and Maryellen Conover, Lynn and Dorothy Corson, Franklin and Florence Buck, Elwood and Ruth Perkins.

Lower half, left to right:

Earl and Florence Hann, William Magsam, Marvin and Anna Guice, Ira and Ethel Pimm, John and Esther Merwin, Harry and Grace Hummer, Albert and Julia Banse, Stacy and Dorothy Myers, Paul and Deborah Friedrich.

Historical Information:

Benjamin Franklin Allgood (1898-1976) (Entered Ministry, 1922)	John Courtney Hayward (1901-1992) (Entered Ministry, 1929)
Edwina Biddle Griest Allgood (1898-1981)	Ethel Luella Jones Hayward (1900-1994)
Albert Lewis Banse (1889-1975) (Entered Ministry, 1925)	Robert Kirkland Hill (1894-1984) (Entered Ministry, 1949)
Julia Mae Megronigle Banse (1891-1993)	Olive Ellen Wolfkiel Hill
Franklin Troth Buck (1907-1995) (Entered Ministry, 1929)	Harry David Hummer (1895-1979) (Entered Ministry, 1921)
Florence Buck (1904-1995)	Grace Elizabeth Clay Hummer (d. 1979)
Clarence Bitler Conover (1905-1989) (Entered Ministry, 1929)	William Besand Magsam (1884-1980) (Entered Ministry, 1907)
Maryellen Montgomery Conover (1901-1990)	John Demarest Merwin (1899-1989) (Entered Ministry, 1932)
Lynn Hough Corson (1908-1973) (Entered Ministry, 1932)	Esther McConnell Merwin
Dorothy Farrow Corson	Stacy D. Myers, Sr. (1898-1993) (Entered Ministry, 1923)
Henry David Ebner (1898-1979) (Entered Ministry, 1928)	Dorothy Brunner Watson Myers (1907-1992)
Anne Mintzer Moore Ebner (1903-1993)	Franklin Elwood Perkins, Jr. (Entered Ministry, 1928)
David Charles Evans (1889-1974) (Entered Ministry, 1921)	Ruth Perkins
Emma Mae Jenkins Evans (1889-1979)	Ira Shute Pimm (1896-1973) (Entered Ministry, 1920)
Paul Adolph Friedrich (Entered Ministry, 1931)	Ethel Marion Williams Pimm (1900-1979)
Deborah Friedrich	William Rolland Raver (1878-1973) (Entered Ministry, 1909)
Marvin R. Guice (1896-1978) (Entered Ministry, 1923)	A. Beatrice Lore Raver (1882-1982)
Anna Guice (d. 1987)	Carl Wheaton Reamer (1896-1974) (Entered Ministry, 1923)
Earl Townsend Hann (1898-1987) (Entered Ministry, 1921)	Mary Elizabeth Fidler Reamer (1901-1990)
Florence Hann	Fenelon Brown Whitaker (1891-1976) (Entered Ministry, 1919)
	Lydia Adele Whitaker (1904-1993)

Memorial Tablet to John and Charles Wesley

Westminster Abbey, London, England

See illustration on opposite page

The illustration used here is from Nehemiah Curnock, Sr. (1810–1869), *The Father of Methodism: or, The Life of the Rev. John Wesley, M.A.* (Written for Children. Centenary Edition. London: Charles H. Kelly, 1891), p. 8. This book was issued after the death of the author, with a preface by Nehemiah Curnock, Jr. (1840–1915), dated February 1891. It was designated “Centenary Edition,” for the centennial of Wesley’s death; it was re-issued as “Bi-centenary Edition” in 1903 (Fourth Edition), on the bicentennial of Wesley’s birth, with the same preface that appeared in the 1891 edition but dated May 1903. The same illustration can be found in a number of other books.

John and Charles Wesley

John Wesley, M.A.: Born June 17, 1703; Died March 2, 1791. Charles Wesley, M.A.: Born December 18, 1708; Died March 29, 1788. The year of birth given for Charles Wesley is incorrect; he was born in 1707, not 1708. The year of Charles Wesley’s birth was established by George John Stevenson.¹ Until Stevenson’s work appeared, it was incorrectly assumed that the year of Charles Wesley’s birth was 1708. Charles Wesley himself did not know how old he was. “He could only know his age by the report of others. Many years afterwards he wrote to his brother John to ask what his age was. John did not know, nor did Charles at that time.”²

The profiles on the memorial tablet show Charles Wesley (left) and John Wesley (right).

“The Best of All Is, God Is with Us”

Among John Wesley’s last words, uttered on his deathbed, were: “The best of all is, God is with us.”

Wesley Preaching on His Father’s Tomb

In June of 1742, John Wesley visited Epworth and requested permission to preach at the church his father had once served as rector (Church of Saint Andrew [Anglican]). When the curate, Rev. John Romley, withheld permission, John Wesley preached in the open air, standing on his father’s tomb. The wall of the church is seen in the background. The crowd that assembled to hear Wesley would have been too large to fit in the church.

¹George John Stevenson (1818–1888), *Memorials of the Wesley Family* (London: S. W. Partridge and Co.; New York: Nelson and Phillips; 1876), pp. 385–386. See also John Telford (1851–1936), *The Life of the Rev. Charles Wesley, M.A., Sometime Student of Christ Church, Oxford*, Revised and Enlarged Edition (London: Wesleyan Methodist Book Room, 1900), pp. 18–20.

²Stevenson, *Memorials of the Wesley Family*, p. 385.

"I Look Upon All the World As My Parish"

John Wesley records in his Journal that he had written to a friend, Rev. James Hervey, an explanation of his preaching in another's parish. From this Journal entry has come the famous phrase, "The world is my parish":

... I had ... wrote to a friend,³ ...

Permit me to speak plainly. If by catholic principles you mean any other than scriptural, they weigh nothing with me. I allow no other rule, whether of faith or practice, than the Holy Scriptures; but, on scriptural principles, I do not think it hard to justify whatever I do. God in Scripture commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish: that is, in effect, to do it at all; seeing I have now no parish of my own, nor probably ever shall. ...

Suffer me now to tell you my principles in this matter. I look upon all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation. ...⁴

"God Buries His Workmen But Carries on His Work"

The question of who would exercise leadership of the Methodist movement after the death of the Wesleys arose from time to time. John Wesley had once asked John William Fletcher (originally Jean Guillaume de la Fléchère, 1729–1785) to be his successor as leader of the Methodists, but Fletcher declined the request and in fact died before John Wesley. In a letter to James Hutton⁵ dated December 25, 1773, Charles Wesley referred to the question of successors and stated: "God will look to that matter of successors. He buries His workmen and still carries on His work."⁶ The quotation appears on the memorial tablet in Westminster Abbey and at the top of the memorial plaque for Charles Wesley at Wesley's Chapel, City Road, London. Frank Baker calls it Charles Wesley's "favourite Talmudic phrase,"⁷ indicating that Charles Wesley was quoting the Jewish Talmud.



³Rev. James Hervey (1714–1758), one of the early members of the Holy Club.

⁴*The Journal of the Rev. John Wesley* (Standard Edition), edited by Nehemiah Curnock (London: The Epworth Press, 1911, 1938, 1960), Vol. II, pp. 216–218; entry dated Monday, June 11, 1739.

⁵James Hutton (1715–1795), son of Rev. John Hutton, was a British Moravian and a friend of the Wesleys. He was converted in 1735 under the preaching of John Wesley. He had wanted to go with the Wesleys to Georgia, but instead he established a bookshop, the Bible and Sun. It was at this bookshop that the "little society" was formed, which later met at Fetter Lane.

⁶Quoted in John Telford (1851–1936), ed., *Sayings and Portraits of Charles Wesley* (London: The Epworth Press, 1927), p. 22.

⁷Frank Baker, *Charles Wesley: As Revealed by His Letters* (The Wesley Historical Society Lectures, No. 14) (London: The Epworth Press, 1948), p. 131.

The World Is My Parish

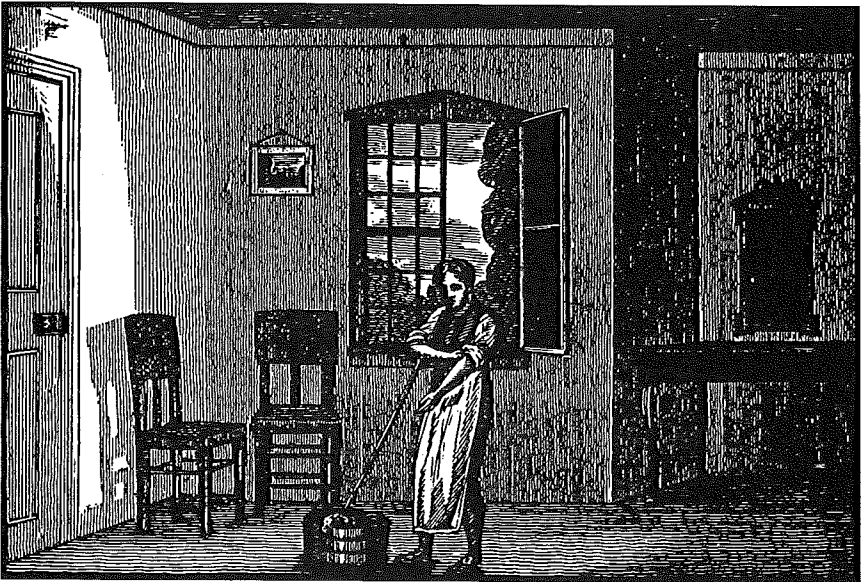
George Whitefield

(1714–1770)

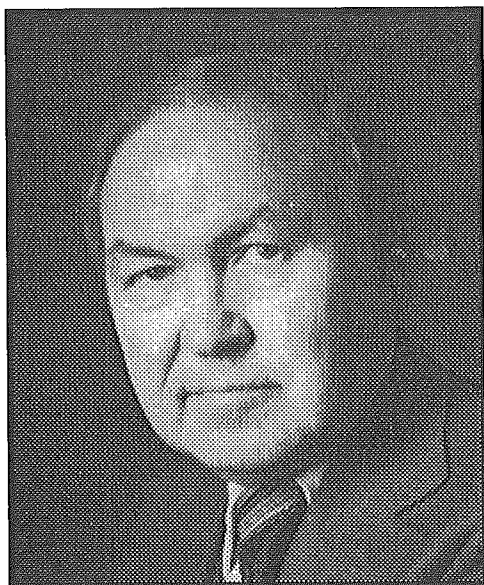
... The whole world is now my parish. Wheresoever my master calls me, I am ready to go and preach his everlasting gospel. My only grief is, that I can do no more for CHRIST; for I am sure I ought to love and do much, having had so much forgiven; not that I expect in the least to be justified by any or all the works I either can or shall do: No, the LORD CHRIST is my righteousness, my whole and perfect righteousness; but then I would shew forth my faith, I would declare to the world the sincerity of my love, by always abounding in the works of my LORD. . . .



Letters of George Whitefield: For the period 1734–1742 (Edinburgh [Scotland] and Carlisle, Pennsylvania: The Banner of Truth Trust, 1976), p. 105; Letter CX, To the Rev. Mr. R. D., from Philadelphia, Nov. 10, 1739. Reprinted from *The Works of George Whitefield*, 1771. "R. D.": probably Risdon Darracott (1717–1759), who had a meeting-house at Wellington; he was a Dissenting Minister and a pupil of Philip Doddridge (1702–1751).



Whitefield Washing in His Mother's Public House at About Fifteen Years of Age
From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 12.



Rev. Dr. Charles A. Sayre

The Reverend Dr. Charles A. Sayre is a retired clergy member of the Southern New Jersey Conference. He entered the ministry in 1943 and served pastorates at Mercerville, Cranbury, Asbury Park (First Church), and Haddonfield. From 1946 to 1953 he was Executive Secretary of the Conference Board of Education. He was pastor of the Haddonfield church from 1965 until his retirement in 1990. He has served on numerous boards and agencies of the Conference and the denomination.

The Reverend Dr. Sayre attended every General Conference since 1964, and he led the Southern New Jersey Conference clergy delegation seven times, from 1968 to 1992. He was dean of the clergy at the 1992 General Conference. He was a delegate to eight General Conferences, more than any other clergy member in the history of the Southern New Jersey Conference. He is the only living ministerial delegate to the 1968 Uniting Conference from the Southern New Jersey Conference. The Reverend Dr. Sayre is a Life Member of the Southern New Jersey Conference Historical Society.

Preaching the Apostolic Faith to a Post-Scientific Age

Aldersgate Sermon

Rev. Dr. Charles A. Sayre

Sermon preached at Mount Hope United Methodist Church, Salem, New Jersey. Tuesday, May 24, 1994. Aldersgate Service held to commemorate the heart-warming experience of John Wesley (Wednesday, May 24, 1738), and to celebrate the anticipated designation of Mount Hope Church as a United Methodist Historic Site. This designation was approved by the 158th Session of the Southern New Jersey Conference on Tuesday, June 14, 1994.

The Christian faith has had explosive power in transitional times. Repeatedly new impulses have come from efforts to move beyond cultural limitations in order to restore the "pure" faith of the New Testament. Saint Francis, Luther, Calvin, and Wesley created a new future from old roots.

John Wesley defined Methodism as a renewal of primitive apostolic preaching, using the primacy of Scripture as his defining principle.¹ To be sure, the seventeen centuries since Saint Paul influenced him heavily, but there is no reason to question the vitality of his intense and fresh exposition, nor the fact that he was in severe conflict with the prevailing mind-set of his time.

Preaching the primitive apostolic faith today again means moving beyond massive obstacles in our culture. Primary among them is the scientific worldview that has shaped the modern mind since the Renaissance. "Science" has steadily eroded the cosmic ground of faith until faith is generally viewed as no more than a private inclination of the believer and of little importance in the public arena. For centuries now the accommodation has emanated from the learned pages of "higher criticism," removing all that is either transcendent or miraculous until the Scriptures have little coherent meaning. Such a gospel trumpet today blows a highly uncertain sound.

Now we live in a post-scientific age, since there is little infatuation today with science as an explainer or interpreter of life. The cosmos of quantum physics is at best tentative and unsure. The reduced gospel of higher criticism speaks to a mind-set that is vanishing in our pews. Science as a worldview has produced only what Pascal long ago called "the eternal silence of these infinite spaces."²

One phenomenon should give the established church profound reason for self-examination. Our highly-trained, academically-sophisticated preachers labor in shrinking denominations while often poorly-trained "full-gospel" preachers

¹The Wesley quadrilateral as given in ¶69 of *The Book of Discipline* (1992) has an inherent contradiction. It affirms Scripture as the "sufficient rule of faith," but carries "Tradition," "Experience," and "Reason" as separate sources. Wesley subsumed them to substantiate Scripture.

²Blaise Pascal (1623-1662), *Pensées*, §iii.206: *Le silence éternel de ces espaces infinis m'effraie*. "The eternal silence of these infinite spaces [the heavens] terrifies me."

find growing and responsive congregations. The reason surely does not lie in professional competence; it can only be found in the gospel proclaimed, the power of a cosmic faith speaking to a post-scientific age. The explosion of pentecostal preaching on every continent, with the dramatic growth of the community of faith, attests to it.

The New Testament faith proclaims a Jesus who is the center of the divine cosmic drama. The earliest creed, "Jesus is Lord," saw him as the Lord of all creation, the Creator and Redeemer of all nature. His miraculous power over the creation, during his lifetime and as the Risen Lord, is the necessary revelation of his sovereignty. This is boldly affirmed, never rationalized or explained. Primitive believers would have been astounded by modern equivocations.

The cosmic authority of Jesus is set forth in the New Testament as present in creation, in history, in the Kingdom of God, and in final times. All were implicit as the church confessed, "Jesus is Lord."

I. Lord of Creation

The Prologue of John's Gospel begins by identifying the Word as God in creation. Jesus is Creator.³ "All things were made through him, and without him was not anything made that was made" (John 1:3 rsv). Because he is Lord of Creation he walked on water, calmed the storm, healed the sick, raised the dead, and finally destroyed death itself. "Fairest Lord Jesus, Ruler of all nature," the community of faith sings today, reducing to sentimentality the robust faith of the early church.

As Jesus was in creation, so he will be in the end times, the Alpha and the Omega. The Second Coming is the cosmic event that completes creation. The Apostle Paul exults, "The whole creation has been groaning . . . to be liberated from its bondage to decay" (Romans 8:19-22 niv). The fulfillment which many higher critics have decried as the most grievous error of the early church is instead the joyous assurance at the heart of faith. It is the essential final act of the cosmic drama, without which all that has gone before loses meaning. The Creator redeems the creation.

II. Lord of History

Preaching in the New Testament affirms over and over the glory of Jesus as revealed in the unfolding of history. Quoted apparently day by day was the prediction of his coming by Moses in Deuteronomy 18:15⁴ and the worship of him

³Efforts by theologians to restate the Trinity with "Creator, Redeemer, and Sustainer" destroy the essential monotheism of the Trinity. Jesus is fully God, one with the Father and the Holy Spirit and present in every act. The Persons of the Trinity may not be separated as these contemporary formulations try to do.

⁴"The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him" (niv).

by David in Psalm 110:1.⁵ Isaiah 53 was a homiletic treasure chest for the New Testament church. The meaning of the centuries was revealed on the Mount of Transfiguration as Jesus, Moses, and Elijah appeared together before the astounded eyes of three disciples.⁶

Jesus, the Risen Lord, reigns above all principalities and powers. Nothing "in all creation will be able to separate us from . . . Christ Jesus our Lord" (Romans 8:39 RSV). Faith reveals what the world cannot see on its path to destruction. "Jesus is Lord."

III. Lord of the Kingdom of God

In the "fullness of time" Jesus established the Kingdom of God. The central reality of the Kingdom is the cross by which Jesus broke the rule on earth of sin and death. The open tomb of Easter is the witness. The assurance of salvation in the heart of every believer makes us a "sign" to all the world of the power of Jesus. Each of us through faith enters the cosmic drama as a "fellow heir" with him.

For the people of faith the reality of the presence of the Kingdom of God marks the last period of human history, as the New Testament clearly reveals. We are warned not to try to discern the time of the Second Coming, but always to be prepared and ready. For now, it is sufficient that Jesus is with us in great power. We have the daily witness in our souls of his victory over sin and death. Our prayers of supplication reveal his healing power. We experience sign after sign of his presence and, through eyes of faith, discern the marks of his judgment in the world about us. Through the same eyes of faith we see the joyful evidence of the hope that comes wherever he appears.

IV. Lord of the End of Time

The all-consuming meaning of the Jesus of faith comes in our hope. Judgment attends the Second Coming. This brings the resurrection of the body as part of the redemption of the world, an understanding quite different from Greek notions of immortality. Eternal life is the release from bondage to death and decay, shared by nature, within the context of the purposes of creation. It is not an endless repetition of our earthly experience, but will be experienced as part of the transformation at the end of time of all that God has made. "No eye has seen, no ear has heard, no mind has conceived, what God has prepared for those who love him" (I Corinthians 2:9 NIV; cf. Isaiah 64:4). The new heaven and the new earth are the final act of creation, the completed work of redemption, the ordained fulfillment of God's plan for his entire creation.

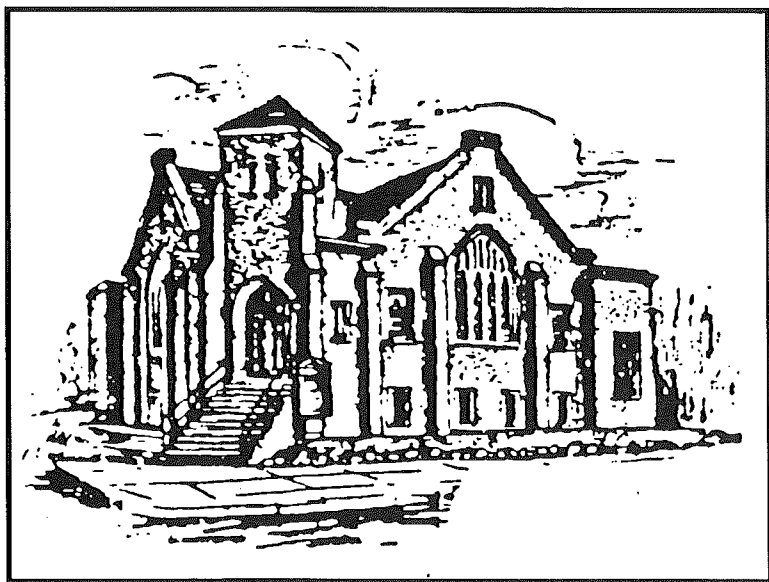
⁵"The Lord says to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet'" (NIV).

⁶Luke 9:28-36.

Conclusion

These, then, are the dimensions of the full apostolic faith and the way we experience the cosmic Lord found in Scripture. He is proclaimed in just such a way in pulpits throughout the world, but rarely in mainline denominations, a key reason for their failure in effectiveness. Attempts for so long to accommodate faith and science have at last yielded only doubt and uncertainty. While we must never turn away from science as the most effective method of research ever discovered, its misuse as an arbiter of religion has produced an enormous vacuum, being filled by all sorts of strange cults. The spiritual hunger of our time is intense.

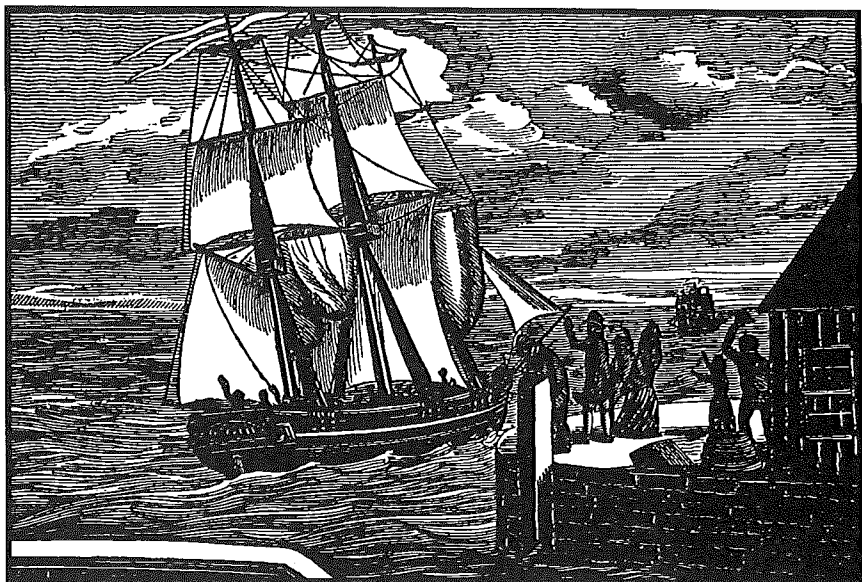
John Wesley's proclamation of the "primitive faith of the apostolic church" speaks powerfully once more!



Mount Hope United Methodist Church
Salem, New Jersey

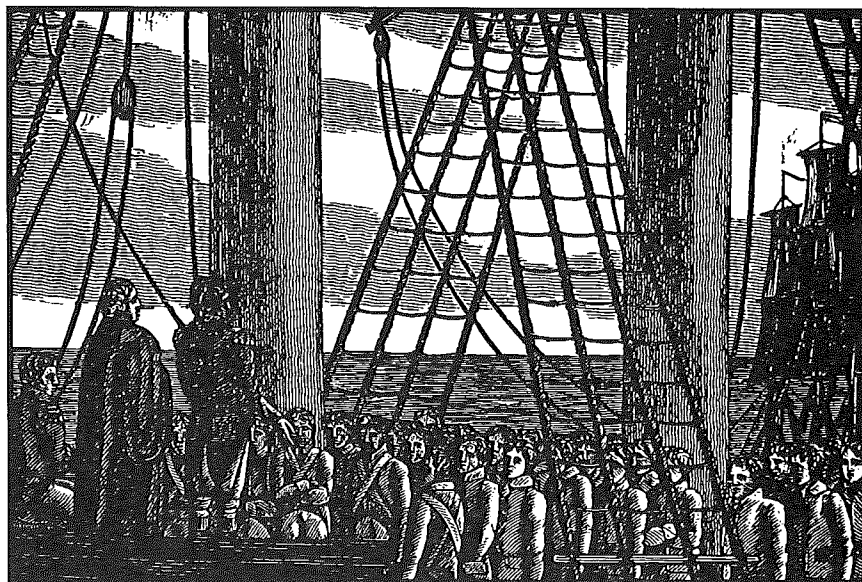
United Methodist Historic Site No. 320

Mount Hope is the oldest black congregation in the Southern New Jersey Conference. It was organized in 1801, sixty-three years before the formation of the Delaware Conference in 1864. The Colored Local Preachers of the Philadelphia and New Jersey Conferences met here in 1861. Mount Hope Church hosted the 1871 session of the Delaware Conference.



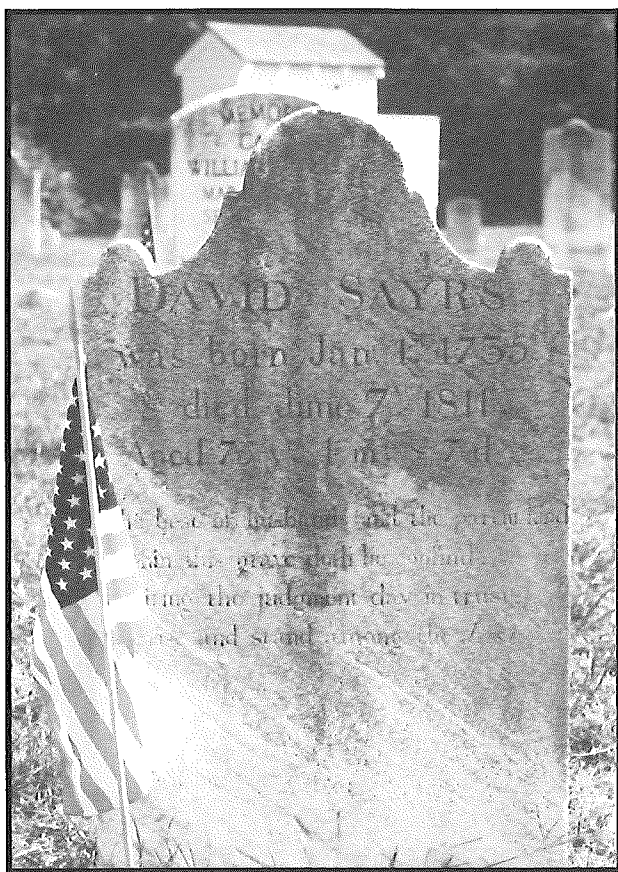
Whitefield Sailing for Georgia

From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 25.



Whitefield Preaching to Sailors

From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 28.



Tombstone of David Sayrs

Head of the River Church, Tuckahoe, New Jersey

The inscription on the tombstone reads ("4 m^{os}" should read "5 m^{os}"):

DAVID SAYRS
was born Jan. 1st 1735
& died June 7th 1811
Aged 76 y^{rs} 4 m^{os} & 7 d

The best of husband and the parent kind
Within this grave doth be confin'd.
Waiting the judgment day in trust,
To rise and stand among the *Just*.

United Methodist Relay photo by Robin E. Van Cleef.

"Cousin David, We Are Still Here"

Called to Serve Two Centuries Ago, SNJ's Sayre Family Continues in Ministry

Rev. Dr. Charles A. Sayre

*Reprinted, with permission, from United Methodist Relay
(Volume XXXIX, No. 8: October 1994), p. 7.*

Many years ago our Publishing House printed a book on the church by Halford Luccock, called "The Endless Line of Splendor." That vivid description of the church has been given deep personal meaning by my surprising discoveries about the Sayre family in Southern New Jersey.

Our family came to Stow Creek back about 1695. Nearby Roadstown was called Sayre's corner, and Sayre's Neck is just south of Bridgeton. For more than a century the family spread into adjacent areas. Three Sayres were in the small garrison nearly wiped out at the Battle of Hancock's Bridge in the Revolutionary War. Most of the family were Presbyterian or Baptists before the Methodists arrived.

The Methodist trace begins at Head of the River. I was told that a tombstone close to the church door records "David Sayrs (1775-1811)," the founding father of the church. Early annals tell that he had returned from the colonial army to build a cabin near the head of the Tuckahoe River. One winter day in 1780 a Methodist circuit rider, a "Reverend James," came by in a blinding snowstorm and sought refuge. My ancestral cousin was soundly converted, and at once organized a Methodist society, then led planning for a church building. In 1792 the Reverend Benjamin Abbott, presiding elder, dedicated a structure which two hundred years later is much as it was then. Bishop Francis Asbury came to the chapel to preach on April 17, 1809. Regular services ceased in 1916, but an Anniversary Sunday is held every October, with crowds overflowing the historic building, maintained by the trustees in mint condition.

The family connection was recognized when I was asked to preach on the two hundredth anniversary of the dedication. I began, "Cousin David, we are still here and still Methodist." That event capped more than two centuries of Methodist membership and service for the Sayre family in South Jersey.

In the intervening years in the recorded ministry were Lewis (1850-1904) and Woodburn (1882-1954) Sayre. My grandfather was a farmer near Aldine, outside of Elmer, a local preacher known far and wide as "The Farmer Preacher" for his fervent evangelism. One of my cousins gave me my grandfather's notebook with his preaching schedule from 1898 to 1903. One date amazed me—July 31, 1899, "Seaville Camps." Each July I am honored to preach at the opening service of Seaville Camp Meeting, still flourishing as the oldest camp meeting in the



Head of the River Church
Tuckahoe, New Jersey

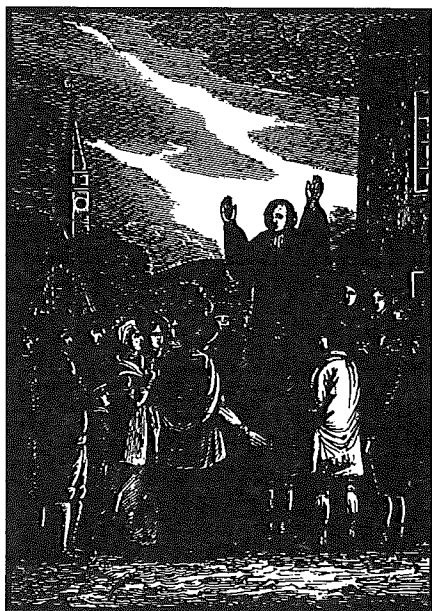
Head of the River Church, built in 1792, the oldest existing United Methodist Church building in New Jersey, witnesses in classic simplicity to the ardent faith of its founders. Though regular services ceased in 1916, an anniversary service is held every October. Occasional weddings and funerals are also held in the building, listed on both the national and denominational registry of historical sites.

United Methodist Relay photo by Robin E. Van Cleef.

Conference. I stand on the very platform on which my grandfather preached a century ago.

My father, Woodburn, was Conference Treasurer for twenty-two years. In gratitude for his long, voluntary service the ministers of the Conference gave him a onetime election to the 1936 General Conference in Columbus, Ohio, the last before the formation of The Methodist Church in 1939, which united the church after her historical divisions over slavery and episcopal leadership. At each of the eight (1964–1992) General Conferences to which I have been elected I have been much aware of sitting where my father sat before me, also representing our beloved Conference.

Throughout the nineteenth and twentieth centuries all of my forbears and relatives, to the best of my knowledge without exception, have been loyal Methodists. At least four of us are recorded in Conference journals as lay or ordained preachers. David, Lewis, Woodburn, and Charles together have posted between 1780 and 1994 at least one hundred and sixty years of leadership in southern New Jersey Methodism. Words fail to express the deep satisfaction it gives me to continue their ministries in the very places they once served.



Whitefield Field Preaching

Engraved by J.W.B. (John Warner Barber [1798–1885], American engraver and historian). From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 40.



Rev. Ronald E. Smith

The Reverend Ronald E. Smith, a clergy member of the Southern New Jersey Conference, was named the first Francis Asbury Society Fellow in 1993. In this capacity he provided academic and scholarly support for the Society's mission in the world. The Reverend Mr. Smith is a graduate of Asbury College and Asbury Theological Seminary, both located in Wilmore, Kentucky, and he holds the Th.M. degree in the history of Christian doctrine from Princeton Theological Seminary, Princeton, New Jersey. He is currently enrolled in the Ph.D. program at Drew University, Madison, New Jersey.

From 1986 to 1993 Ron was pastor of Saint Paul's United Methodist Church, Port Republic, New Jersey. He is married to Dorena Ritzler, and they have two children, Katie and Laura Jane. After becoming a Francis Asbury Society Fellow, Ron concentrated his efforts on researching revivalism and re-articulating the theology that spawned the Methodist revival. His focus was predominantly on classrooms and campuses, for the purpose of understanding the Methodist heritage and formulating a vital Wesleyan theology for the present time.

This year Ron became a Thomas F. Staley Distinguished Lecturer. The purpose of the Staley Foundation is to create a scholarly series of lectures on campuses of higher education to consider and advocate orthodox Christianity as a philosophy of life. The topic Ron has been working with is "Generation X and the Christian World View." This year Ron was also named Executive Director of the Francis Asbury Society.

The doctrinal position of the Francis Asbury Society includes commitment to the inerrancy of the Old and New Testaments and the power of God's Spirit through Christ to forgive and cleanse the human heart. The Society and its members devote themselves and their resources so that all people may come to know Christ, be confirmed in Christian discipleship, which produces character and integrity, and enjoy the freedom and power that come to those who are filled by God's sanctifying Spirit.

How Far Will He Go?

Camp Meeting Sermon

*Sermon Given at the Second Annual Meeting of the Historical Society of the Southern
New Jersey Conference of The United Methodist Church*

Friday, October 28, 1994

Old Orchards United Methodist Church, Cherry Hill, New Jersey

Rev. Ronald E. Smith

In the Gospel of Mark, chapters 4 and 5, an amazing picture is revealed about the sovereignty of God. Jesus had been speaking "kingdom parables" to the multitudes that gathered around him. Mark 4:34 says, "He did not speak to them without a parable" (RSV). The fourth chapter of Mark contains some of Jesus' finest commentary. It is clear that the Saviour was desirous of teaching his disciples about the nature of the Kingdom and of forgiveness. Mark 4:11-12 says, "And he [Jesus] said to them, 'To you has been given the secret of the kingdom of God, but for those outside everything is in parables; so that they may indeed see but not perceive, and may indeed hear but not understand; lest they should turn again, and be forgiven.'"

Implicit in these Scriptures is the difference between utilitarianism and totalitarianism. Whatever the nature and meaning of the Kingdom, Jesus is not interested in passive, non-effective forgiveness that is not rooted in discipleship. He simply will not be a utility. Rather, the effectiveness in the gracious relationship to Christ is grounded in the willingness to be a disciple. To those who were willing to be true followers, Christ became a totality. He lived, died, and rose again to the end that people would know him in this relationship. To his *disciples* Jesus said, "To you has been given the secret of the kingdom of God."

I truly believe that every person must make a similar decision regarding Jesus Christ. He will either be viewed as a construct, a mere utility of human beings; or he will be recognized as the true Lord of all—in *toto*. What position does he hold for you tonight? Is he your utility; or is he your totality?

Christ constantly acts in behalf of those who would live under his Lordship. The Bible says, "privately to his own disciples he [Christ] explained everything" (Mark 4:34 RSV). I am constantly amazed at just how far he will go to instruct us about himself and his nature—who he is. The Gospel of Mark stands as a testament to the fact that if one would know the nature of the Kingdom, that truth is revealed in the nature of the King. And so the King, whether recognized or not, teaches people about the Kingdom. It was from this context, "On that day, when evening had come, he said to them, 'Let us go across to the other side'" (Mark 4:35). The Bible says, "And leaving the crowd, they took him with them, just as he was, in the boat" (Mark 4:36). During the course of this brief journey across the Sea of Galilee, Jesus fell asleep on a cushion in the stern of the boat.

For my first appointment as an ordained pastor in The United Methodist Church, I served the Buckshutem United Methodist Church and the First United Methodist Church of Port Norris, New Jersey. During this pastorate, I was exposed to the life-styles of southern New Jersey bay men. In the greater Delaware Bay area, I met people working in the fishing and shellfish industries. I lived two minutes from Bivalve and Shellpile. In the course of my ministry there, I learned that many of the people working along the waterway are rugged individuals. They are accustomed to working outdoors, constantly exposed to the elements. Many of them are virile, tenacious workers, working long hours for their pay. I learned much about the tempestuousness of the Delaware Bay from the people who lived and worked on it. From them, I too learned to respect the Bay for its beauty, the pleasure it afforded, and the danger it could bring during a storm. It was part of my lot while in ministry there to bury some who lost their lives working on the Bay.

Jesus had at least three "bay men" with him that day in the boat where he was napping. Peter, James, and John knew by the nature of the storm that arose that they were in serious trouble. They were authorities in that waterway area called Galilee as to the nature of the work and the imminent dangers of the sea called Gennesaret. By the time they roused Jesus, there was "a great storm of wind" and "the waves beat into the boat, so that the boat was already filling" (Mark 4:37 rsv). The text implies they were in the gravest of danger. This idea is reinforced by the words of the disciples to Jesus, "Don't you care if we perish?"

Upon being awakened, Christ's reply to the disciples, one-fourth of whom were seamen by profession, brought consternation if not outright anger. "Why are you afraid?" At this juncture one might freely insert the adage, "Never ask a question if you don't want an answer." I suppose Peter, James, or John could have responded to Christ's question. Perhaps they could have given specific names of bay men who had not returned home from lesser storms. Perhaps they were tempted to unload some pragmatic "bay theology" to the Teacher of "Kingdom theology." I'm persuaded from the text that the design of Jesus in this epochal event was not to exploit the fears of his followers, but rather to illustrate pedagogically the magnitude of his Lordship. The Lord who desires us to follow him totally reveals the nature of his total Lordship over the wind and waves. He "rebuked the wind" and said to the sea, "Peace! Be still!" He said to the disciples, "Have you no faith?" Mark 4:41 says, "And they were filled with awe, and said to one another, 'Who then is this, that even wind and sea obey him?'" (rsv). This epoch reveals a fundamental principle about the nature of the King. He will quietly accompany us right into the storms and accidents of life in order to instruct us that a faith rooted in him will enable the believer to experience his peace, his calm, and his Lordship over all the elements. We, too, are "filled with awe" concerning his Lordship. Faith in the King of the Kingdom does not stop the storms of life from occurring, but it asks us to trust in the King who is able effectively to

deliver us. Not until the disciples were able to see his power to rebuke the elements did they experience his power to redeem the soul. And so, in the calm of the evening, the boat sails to the Gerasenes, or that place known as Gadara.

Gadara was the capital city of Perara, a Roman province located east of Jordan, opposite Tiberias. The coastline of the extremities of that place was steep.¹

As the boat with Jesus and the disciples neared the coast of that distant place, a chill began to creep over the disciples. Perhaps they could see the whitewashed stones that served as grave markers silhouetting the hills, looking like teeth on the sloping side of a skullish terrain. Everything about that place reeked of uncleanness. There were swine feeding in the area, some estimate in the thousands. For a Jew, they were unclean. There was the ghastly place of the tombs, a graveyard, also unclean for the Jew. Yet these elements waxed pale in comparison with the force of terror that haunted those parts. For as the boat neared the shore line the disciples could see the emaciated, derelict figure of a naked man running through the tombs. The calm evening was pierced periodically by the shriek of this man's madness, as he howled and gashed himself with sharp stones. The voices and sounds emanating from this animal-like man were, to say the least, the most inordinate of all voices. Sheer horror began to drive the thoughts of the disciples as Jesus evidenced his determination to go into the hills where this infamous demoniac made his habitation.

The infamy of this maniacal demoniac had grown in those parts. Mark 5:3-5 (NASB) describes him:

... he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him. And constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones.

As the disciples followed Jesus that day they reflected upon the dualistic idea with which all disciples ultimately must come to terms: that is, the most dangerous and safest place to be all at once is with Jesus. Hence the Apostle Paul said following Jesus made him the "offscouring of all things," but he would count all things as "dung" for the excellency of knowing him in that sacred relationship (I Corinthians 4:13; Philippians 3:8 kjv).

In an instant, the disciples qualitatively discerned that there are dangers in life infinitely worse than the physical elements like wind and waves. That day, in an encounter with a man possessed with devils, the disciples learned that Christ's Lordship was not only over the wind and waves, but also over thrones of darkness and lunacy, over "principalities and powers, and all manners of spiritual wickedness." Jesus sought and found the infamous demoniac of Gadara.

¹Merrill F. Unger, *Unger's Bible Dictionary* (Chicago: Moody Press, 1975), pp. 384-385; see also p. 389.

Jesus asked the man, "What is your name?"

"Legion," he answered, "for we are many." It is striking, isn't it, that the man did not give Jesus his proper name. Rather, he answered by the name of the forces that controlled him. It was a proper answer. There is a Lordship principle at work here. It is befitting for a conversation with Christ. It hits the heart of who he is, and what he is about. The God of whom the Scripture says, "the government will be upon his shoulder" (Isaiah 9:6 rsv), desires to know the forces that control your life. John Wesley said, "His throne will he not divide with another: he will reign without a rival."² Nor can he, for he alone is King of Kings and Lord of Lords. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12 kjv). And so the King of the Kingdom asks a maniacal demoniac, "Who controls you? What's your name?" I believe the question is just as relevant for you tonight as it was for that man long ago. What's your name? What forces control you tonight? Notice there was no cleansing for Legion until the question was accurately answered.

Likewise there is no cleansing for anyone until we can identify before the Lord, who or what it is that controls us. The Lord will not rest or leave us alone until we can witness along with Paul the Apostle, that "the love of Christ controls us" (II Corinthians 5:14 rsv). Our faith never rises above our ability to recognize Christ as Lord—our Controller. Lordship theology is not designed or proclaimed to pacify God's egocentricities. Quite the opposite: the incarnate Christ was in a humiliated position and "did not count equality with God a thing to be grasped" (Philippians 2:6 rsv). Rather, Lordship theology is designed to set the captive free. It is not God's good that is being sought here by Christ, but our good. It is "the grace of God" that "has appeared, bringing salvation to all men" (Titus 2:11 NASB). That evening in Gadara long ago, an outcast of society who had been marginalized by his own people found full salvation. Jesus cast the Legion of devils into the swine that were feeding in the area, and they rushed down the banks and into the sea and were drowned (Mark 5:9-13). When the herdsmen of the pigs told the people in the city and country what had happened, they came to see Jesus. There was the infamous demoniac of Gadara, sitting at the Master's feet, clothed and in his right mind! A tremendous insight is given in this text of Holy Scripture about how a person gets marginalized. When the people of Gadara saw the man they had learned to live without, redeemed and at the feet of Jesus, they had a choice to make. Was he worth the price of their pigs?

²John Wesley, "The Circumcision of the Heart," first preached at Saint Mary's Church, Oxford, on January 1, 1733, and revised in 1748, when it was placed at the beginning of the second volume of *Sermons on Several Occasions* (*The Works of John Wesley*, Volume 1: Sermons 1:1-33, Edited by Albert C. Outler [Nashville: Abingdon Press, 1984], Sermon 17, II:10, p. 413; *Wesley's Standard Sermons*, Edited and Annotated by Edward H. Sugden [London: The Epworth Press, 1921], Volume I, Sermon XIII, II:10, p. 279). January 1, the date when the sermon was first preached, is the feast of the Circumcision of Christ in the Christian year. John Wesley quoted this sentence in *A Plain Account of Christian Perfection*, §6.

It is precisely at this point, as in no other, that the ineffable contrast between worldly society and the Kingdom of God may be recognized. The people of Gadara begged Jesus to leave. They considered the redemption of this man simply to be too expensive. They were content to have him live as a derelict out on the margin. Allow me to ask you here tonight a poignant question. Is it worth the price of your pigs to redeem the people you have learned to live without? If it is not, you will never be like Jesus. The disciples learned that day that Jesus was willing to go all the way to the margins to change a life. That may mean nothing to some, but if you are the one who has been marginalized, it is the power of God for salvation! The demoniac was saved and became productive—an evangelist to ten cities. That is the nature of full salvation. It makes us productive for him. Jesus not only delivered him from demons; he gave him clothes, a sound mind, and a job. More than that, he gave him a new identity among his people and his world.

Isn't that really the phenomenon of the Camp Meeting tonight? The concept is not built on an indigenous nineteenth-century notion that God would meet people at Cane Ridge, Indian Springs, Ocean Grove, Pitman, Malaga, and other places. The principles are far greater than that. They go all the way back to Abraham and the concept of covenant. They are Lordship principles that illustrate just how far he will go to enable us to pitch our tent with him, to make his camp our camp, to have his tabernacle among us. Just how far will he go?

He'll go from heaven to earth, God to man.

He'll go to our stables and our apprentice shops.

He'll go to temples, and our multitudes.

He'll go to our boats, and our storms.

He'll go to our derelict, our unwanted.

He'll go all the way to Calvary, death, hell, and the grave, just to let us know that is his nature, "To seek and to save that which is lost."

Our heritage has this theology as its foundational premise. Charles Wesley illustrated it in his conversion hymn:

Outcasts of men, to you I call,
 Harlots and publicans and thieves!
 He spreads his arms t' embrace you all;
 Sinners alone his grace receives:
 No need of him the righteous have;
 He came the lost to seek and save!³

Never in the history of humanity has there been a greater message to camp with. God grant that we find the tents of United Methodism forever pitched there.



³Charles Wesley, "Christ the Friend of Sinners" (written May 1738), *Hymns and Sacred Poems*, 1739.

Rev. Raymond E. Carter

Author

The Reverend Raymond E. Carter, of Chatsworth, is now retired from the ministry of The United Methodist Church. Prior to his retirement, he was a member of the Tabernacle United Methodist Church for several years. Then he felt the call to go into the ministry under the leadership of the Reverend George L. Reifsnnyder and the Reverend William Stockton. After Pastor Ray completed his education, he was admitted to the Southern New Jersey Conference in 1975 and became the pastor of both Tabernacle and Chatsworth churches. He continued his pastorate until 1990, when he retired to live in Chatsworth with his wife Betty. Betty is originally from the Pinelands town of Chatsworth. Ray still supplies the pulpit at times and brings a wonderful message. Pastor Ray has a way with words and can express his feelings in such a way that a person hearing him can exactly visualize the verbal picture he is painting for the congregation. He is one of God's great messengers.

Sharon L. Grovatt

Photographer

Sharon Grovatt is a member of Tabernacle United Methodist Church, Tabernacle, New Jersey. Sharon is a Sunday School teacher, sings in the Senior Choir, and does many children's sermons at Sunday morning worship services. She is the leader of the Christian Kids Club that meets every Friday evening at the church. Sharon is a very gifted gal when it comes to photography. She has done an excellent job at weddings and other special events. She is a wife and mother of three young children. She works full-time at Burlington County Memorial Hospital, Mount Holly, and is in charge of the School of Radiology at Burlington County Community College.

Ellen DiPiazza

Writer

Ellen DiPiazza has graciously granted us permission to reprint an article she wrote around January 1984 concerning the stained-glass windows, the artisan who created them, and the special skills and techniques involved in this craftsman's art. A professional journalist and photographer, she interviewed the man who created the stained-glass windows. Her insights add to our appreciation of the unique South Jersey art contained in the Chatsworth Church.

Special Thanks

In addition to the writers and the photographer who worked on this article, much valuable assistance has been provided by the current pastor, the Reverend Carl G. Farrell, and Mrs. Thelma A. Grovatt, Central District Representative on the Executive Committee of the Southern New Jersey Conference Historical Society.

Chatsworth United Methodist Church "Church Beautiful in Our Beloved Wilderness"

Text by Rev. Raymond E. Carter

Photographs by Sharon L. Grovatt

Additional Text by Ellen DiPiazza

In January of 1956 work began with twenty-eight volunteer men to renovate the interior of our church. The church had never experienced such enthusiasm!

Thus the interior was changed from a drab appearance, to a new beauty; with knotty pine walls, hardwood oak floors, and pews of red mahogany.

A Dedication Service was held on April 8, 1956, with Rev. Nelson M. Hoffman, our District Superintendent. During this service a special "Thank You" was given to those twenty-eight volunteer men for their labor of love so freely given, shared, and enjoyed, that we might have our "Church Beautiful in Our Beloved Wilderness"—a phrase created by the Reverend Thomas B. Wright (1905–1983), Pastor of the Chatsworth Church from 1951 to 1957.

In 1983 after the two stained glass windows in the nave were installed in memory of Mrs. Marguerite Adams by her family, the congregation was inspired to have all of the windows in the sanctuary replaced with stained glass.

For this endeavor they contacted the local artisan, Mr. Gedi Gudauskas, who agreed to create the design and install the windows for us.

It seemed natural to adopt the unconventional motif of birds, animals, and plants to emphasize the beauty of God's creation in the Pinelands and to harmonize with the natural beauty of the knotty pine interior.

Each window was commissioned by a different family, with the design of their choice, or a favorite of their loved ones to whom the window was dedicated. Subjects chosen included birds, quail, deer, and flowers. The two exceptions are the windows requested by the minister and his wife, which represent the more conventional symbols of the Dove and the Lamb.

This project was completed by Christmas of 1983, and it surely enhances the beauty of our church.

In 1984 the congregation contacted Mr. Gudauskas again, and requested that he design a cross in stained glass to be incorporated in the upper section of the church windows.

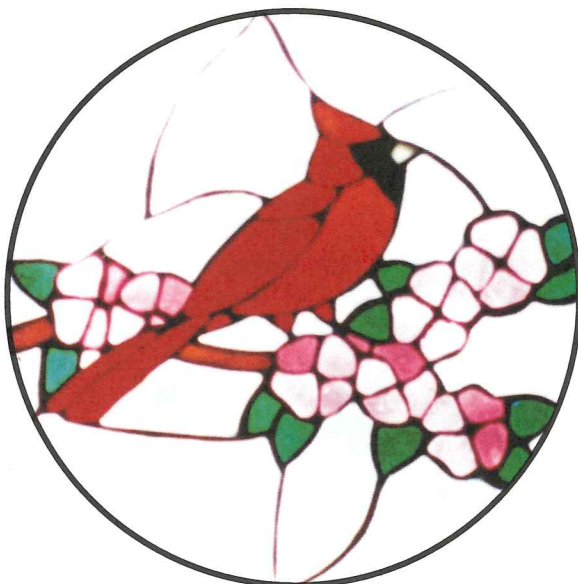
Once again a beautiful design was created, and the installation was completed with a dedication of these windows on November 25, 1984.

As we look to the future, we rely on the guidance and strength of our heavenly Father, that through his Holy Spirit we may know his will and walk in his way.



Dove

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



Cardinal

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



Robin

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



Goldfinch

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*

Mr. Gedi Gudauskas*Artisan*

Mr. Gedi Gudauskas, a local artisan from Chatsworth, became interested in working with stained glass design through a friend's uncle. The uncle was a Master Glass Painter for Willett Studios in Philadelphia. Gedi had visited his home and watched him at work in his shop. In that shop Gedi learned many of his techniques.

Some time afterward, Gedi heard of a small craft shop in Pemberton where glass-painting classes were held. There he studied basic principles and developed his skills. During this busy time in his life, Gedi was asked to create memorial window panels for the Chatsworth United Methodist Church in the South Jersey Pinelands.

The idea of having special windows in the church as memorials to departed loved ones originated when the family of Mrs. Marguerite Adams asked permission to have the two small windows on each side of the altar set with stained glass.

At that time Mr. Gedi Gudauskas and his family were operating Buzby's General Store in Chatsworth, and he also was employed full-time by a company in Palmyra. Yet somehow he managed to find time to devote to his avid interest in creating images on stained glass in his workshop behind his home.

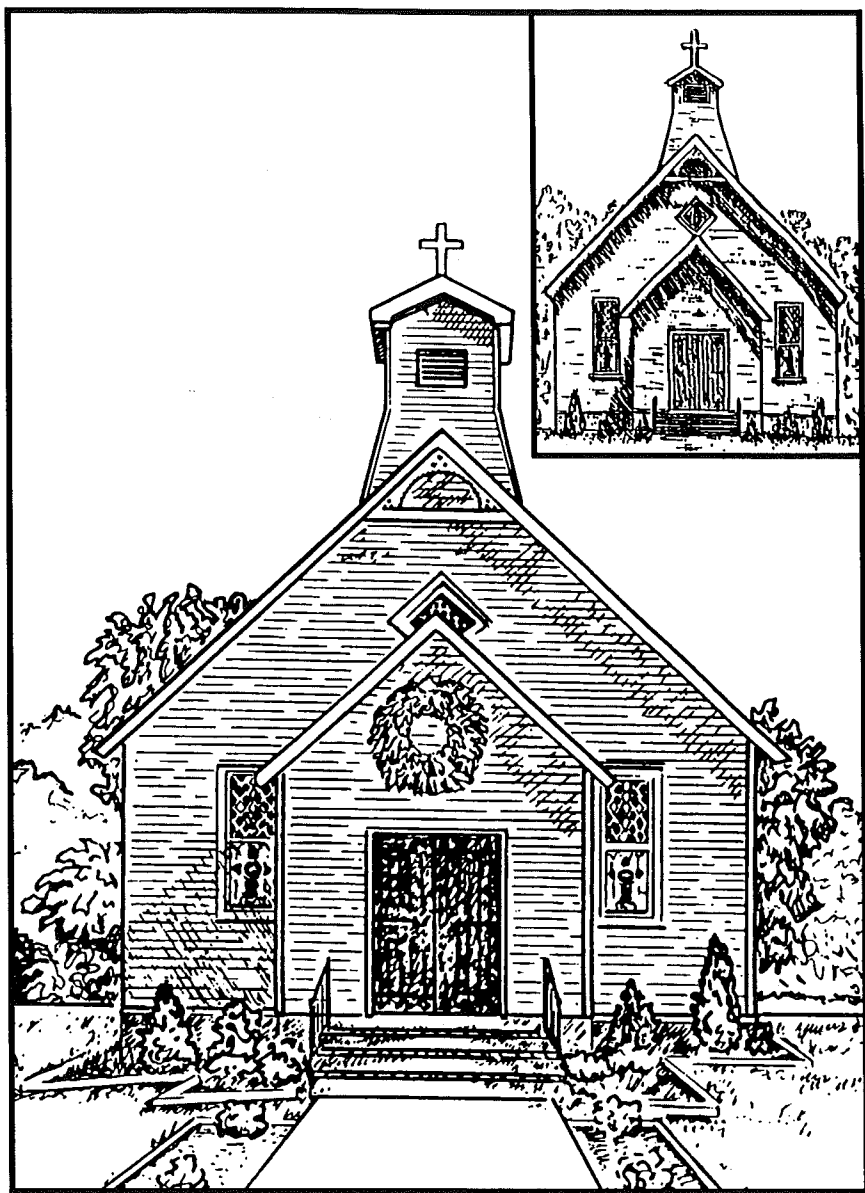
Those first two windows were received with such enthusiasm by the congregation, that the decision was made to have all of the windows set with stained glass. So this master craftsman, who was already burning the candle at both ends, took on the project in January of 1983 and set the last window panel in place late at night in December of the same year, working outside the church in the illumination of the headlights of his pickup truck. It was not the first time that Gedi had burned the midnight oil in this year-long project, but this was the night before the church's Christmas program. His selfless devotion to completing the project for Christmas led him to work under difficult conditions on a cold winter night.



George Whitefield and the Children

Whitefield was at times greatly affected, and it must have had a powerful effect upon others. Several children, boys and girls, used to sit round him on the pulpit while he preached for the purpose of handing him the notes which were delivered by persons who were inquirers of the way of salvation. These poor children were exposed to all the missiles with which he was assailed; but however much they were terrified or hurt, they never shrank, "but on the contrary," says Whitefield, "every time I was struck they turned up their little weeping eyes, and seemed to wish they could receive the blows for me."

Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, pp. 102-103.



Chatsworth United Methodist Church

Sketch showing the recently-completed memorial flower beds.

Courtesy of Lechner Funeral Home, Medford, New Jersey;

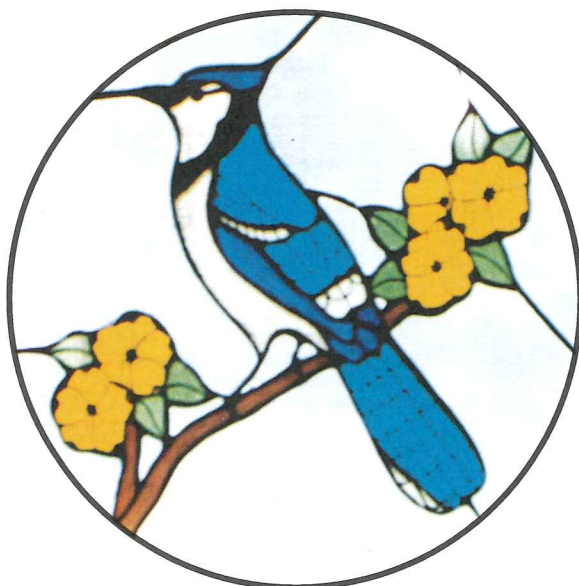
Mr. Richard B. Lechner, *Manager*.

Inset: An older sketch of the church, dating back before 1976.



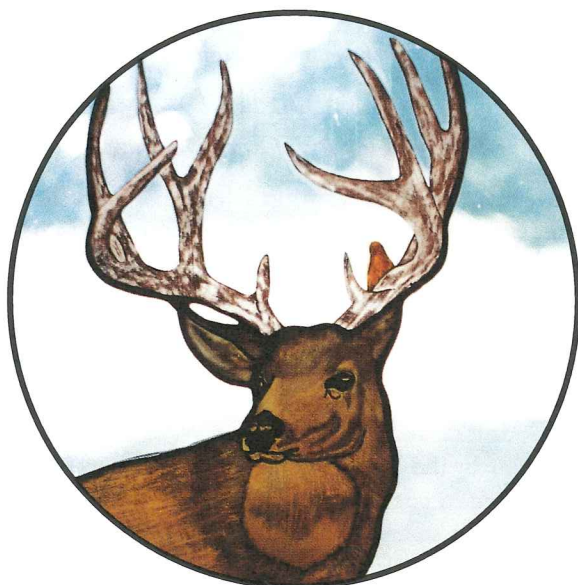
Cardinals

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



Blue Jay

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



Buck (Deer)

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



Bluebird

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*

Windows Reflect Pinelands Setting

From an earlier newspaper account, ca. 1984

Ellen DiPiazza

Reprinted courtesy of Ellen DiPiazza.

When the congregation of Chatsworth Methodist Church decided to have stained glass windows made for the wood-frame church with its wood paneled interior, it seemed natural to adopt the unconventional motif of birds, animals, and plants indigenous to the Pinelands.

For this artistic endeavor they turned to Gedi Gudauskas, whose 15 years in the area include five years owning and operating Buzby's General Store.

"When we had the business, I did very little stained glass, just enough to keep my calluses up," Gudauskas recalled.

Employed full time by the Theodore E. Mozer Company in Palmyra as a cost engineer ("really a glorified guesstimator," Gudauskas said), the spare-time artist first became interested in stained glass soon after he moved to this Woodland Township community.

"My interest was sparked by my best friend's uncle," Gudauskas said. "He was a master glass painter for Willett Studios in Philadelphia before he retired. My friend took me to his uncle's home a few times and I thought it was something I would really like to try." The uncle, Joseph Diano, had a small shop in his basement, where he often brought glass designs home to work on in quieter surroundings. It was here that the younger man was able to watch and absorb many of the techniques of this demanding art.

Later Gudauskas learned of a small craft shop in Pemberton, Dalon's, which has since closed, where glass-painting classes were offered.

"Between Mr. Diano and what I studied at this craft shop, I learned the basics. Then I began picking things up for myself and started going to craft shows up and down the East Coast."

The demands of traveling and preparation time, which took him away from his growing family, finally called a halt to this enterprise.

"It just got too tedious," he said. The Gudauskas household includes Gedi's wife, Frances, who has considerable expertise in sewing crafts, and their two sons, 19-year-old Daniel, a student at Burlington County College, and 13-year-old Shawn, who named their tabby cat Azrael.

Operating the country store involved the whole family for a time, although Gudauskas kept his regular job.

"My wife was doing most of the work with the kids' help. I would come home and count the money and do the books, but we just didn't have time together as a family." It was on one of the rare days that Gudauskas was in the store that a

parishioner approached him about doing some stained glass for the church as a memorial for someone who had died.

These first two windows, built behind the altar, were so well-received that the members decided to commission windows individually to replace the clear panes in the rest of the church. Subjects chosen by the different families include cardinals, bob whites, bluebirds, robins, blue jays, a goldfinch, and a stag's head. There are also several floral panels. Each design is in a 12-inch circle, which is centered in the larger stained glass window.

"They picked something they liked personally, or that they knew a deceased relative particularly liked," he said. A scripted reference to either the dedication or the memorial appears at the bottom of each panel and is also a part of the glass-painting technique. At the rear of the church are two panels requested by the minister and his wife which represent the more conventional religious symbols of the dove and lamb.

Gudauskas said members of the congregation decided they wanted to adopt a more natural tone because they thought that many of the religious concepts had become too standardized, and they wanted something unique.

"They felt it all relates to the Almighty anyway," he said.

Far from having more time to spend with his family, Gudauskas soon found that his weekends and evenings were pre-empted by his efforts for the church project.

Working out of his garage workshop, Gudauskas first sketched the design for each window panel.

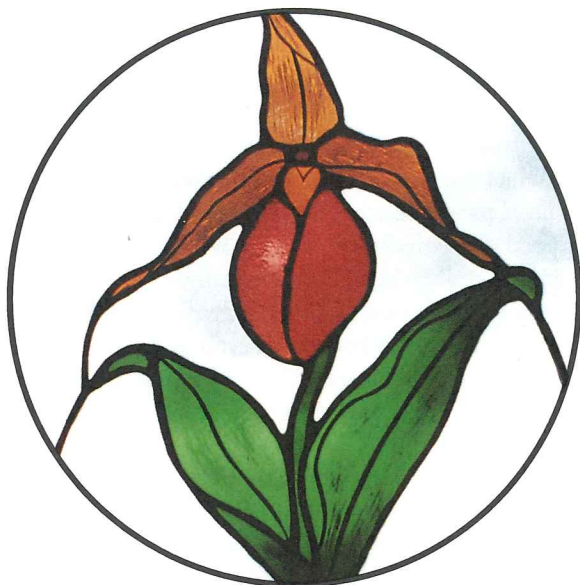
"Some of them take longer than others, depending on the complexity of the piece and how much painting and firing I have to do," he said. Using glass painters' colors on either clear antique glass or clear colored glass, the artist fires the pieces in a standard pottery kiln.

"The colors are fired at 1150 degrees Fahrenheit, which is much lower than ceramics. The colors stay the same, but they lose about 20 percent of their intensity." Small variations in temperature can cause minor problems, like variations in texture, while too-high temperatures can cause the glass to melt slightly, altering its shape. When that happens, Gudauskas said, he has to scrap the piece and start over.

"You use very basic earth-tone colors, browns, greens, and blacks to paint with," he said. "From those three you can get a variety of shading."

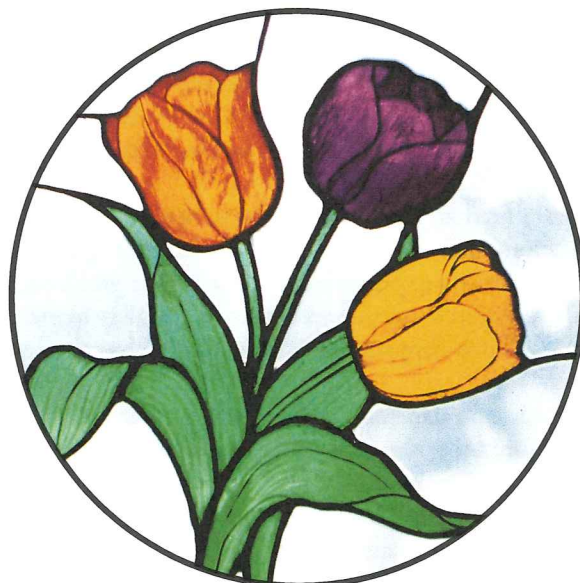
The techniques used by modern craftsmen are essentially the same as those used during the Middle Ages, Gudauskas said.

"There are glass painters' enamel paints available," he added, "but traditionally they haven't been used too much because they do not withstand the elements. Some of Tiffany's pieces which used the more varied enamel colors have already begun to flake and chip even though they're less than a hundred years old," he



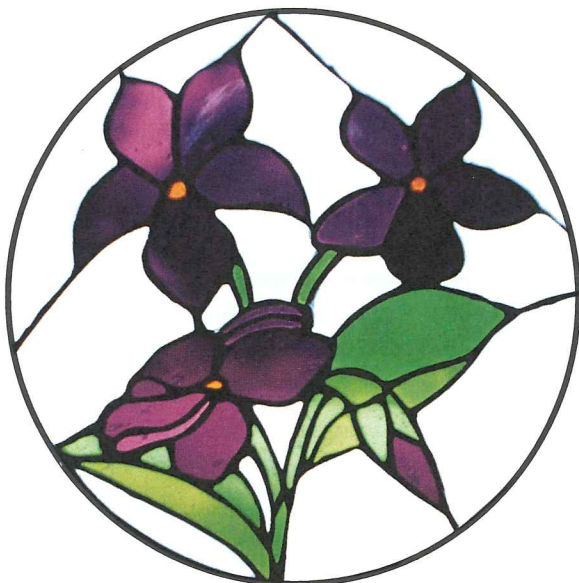
Lady-Slipper (Cypripedium)

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



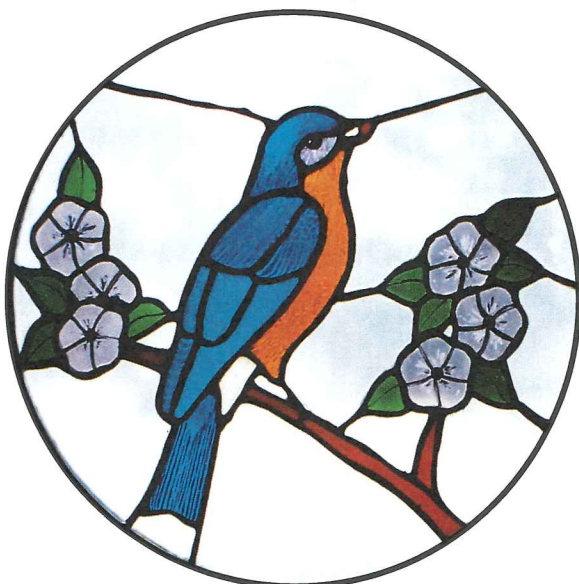
Tulips

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



Purple Violets

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



Bluebird

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*

said. By contrast, many church windows dating back to as early as the sixth and seventh centuries still exist.

Since installing the finished windows, 18 in all, Gudauskas has been working on small commissions. "I would enjoy doing stained glass as a full-time business," he said. "I feel that the day has been worthwhile." But, he added that he has no plans for doing so at the moment.

"The country is full of starving artists," he said with a laugh.

G.W.

George Whitefield and the Man at a Distance

G.W.

Much has been said and written about the noble voice of Whitefield, and the immense distance it could be heard. No wonder it was said that "Whitefield had a voice like a lion." It is stated that one clear day while preaching in Philadelphia he was heard at Gloucester Point [New Jersey], two miles below the city, and on the other side of the Delaware. He was preaching in England one calm summer evening in a meadow on the bank of a river; his voice was in perfect order, and it thrilled like a trumpet, and, as he repeated his text ever and anon, his voice was wafted along the stream, and the words were heard by a man working in a field a mile or two distant, who knew nothing of Whitefield's preaching, but concluded that it was the voice of God speaking to him from heaven. He responded to it, and falling on his knees prayed for the forgiveness of his sins and for a change of heart. Heaven in mercy answered his prayer, and he arose a new creature in Christ Jesus.

Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, pp. 126-127.



Whitefield in an Open Boat

From John Gillies (1712-1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 45.

History of Chatsworth United Methodist Church

From an earlier publication of the Chatsworth Church

The first church in Chatsworth was established in 1873, when Rev. George W. Cothell came to "Shamong" and held worship services in the school for six months.

During this time he organized a Presbyterian Church, and services were held in the school until the spring of 1874. At this time it was decided to build a church. Land was donated and the church was built and completed in the latter part of 1875, measuring 28' x 42', at a cost of \$1400, with a membership of 25.

This Presbyterian Church was struck by lightning on August 12, 1893, and burned, leaving just the foundation. It was rebuilt during the 1890s on the same foundation.

On the 3rd of May, 1899, the congregation of the Methodist Episcopal Church assembled in this Presbyterian Church and elected Trustees, with the intention of becoming incorporated.

On June 3rd, 1899, these Trustees appeared to the Commissioner of Deeds of Burlington County, Mr. Willis J. Buzby, Sr., and receiving his seal, were incorporated; the incorporation was recorded in the Clerk's Office of Burlington County in Mount Holly, New Jersey, on June 21, 1899.

Deeds on record reveal that on January 6, 1909, this property was deeded from the Trustees of the Presbytery of Monmouth, to the Trustees, or their successors in office, for the use and benefit of the Ministry and Membership of the Methodist Episcopal Church, subject to the discipline, usage, and ministerial appointments.

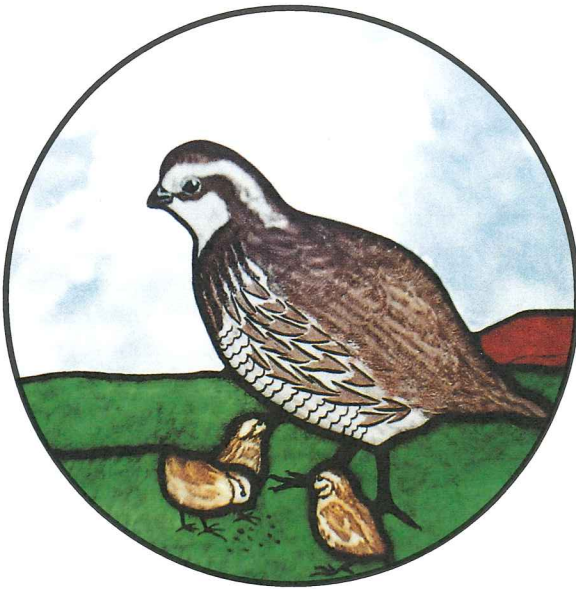


George Whitefield and William Tennent

William Tennent was a younger brother of Gilbert, and he was a marked character. He once lay in a trance so many days that his friends supposed him to be dead, and made preparations to bury him. The old house in which he used to preach, and where also Whitefield preached, is still standing at Freehold, New Jersey, in its primitive simplicity, and, when visiting there not long since, we found the old parsonage, was still standing, though greatly dilapidated. We brought away a shingle which bears the mark of very great age. Not far from the old church the battle of Monmouth was fought, the church edifice serving at the time as a hospital.

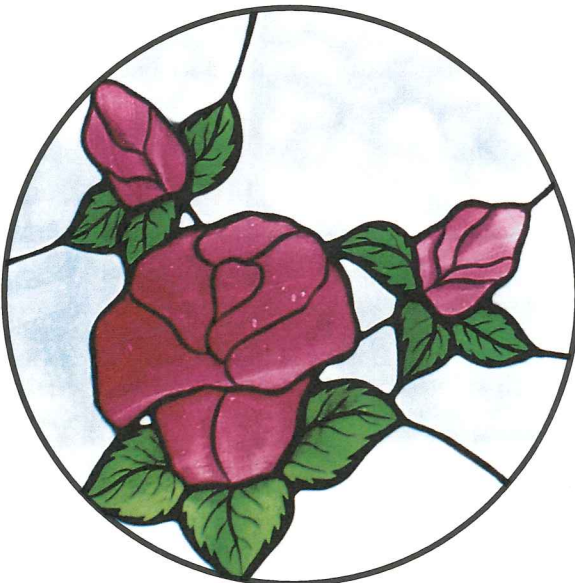
William Tennent was the intimate friend of Whitefield, and they frequently itinerated together. In 1740 he went to New York to meet Mr. Whitefield, and they itinerated on Long Island, where Mr. Whitefield preached, but was so exhausted that his sermon proved something of a failure, and, turning to Mr. Tennent and other ministers who were present, he exclaimed with wonderful emphasis, "*O that we were all a flame of fire!*"

Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, pp. 129-130.



Quail and Chicks

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



Rose

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



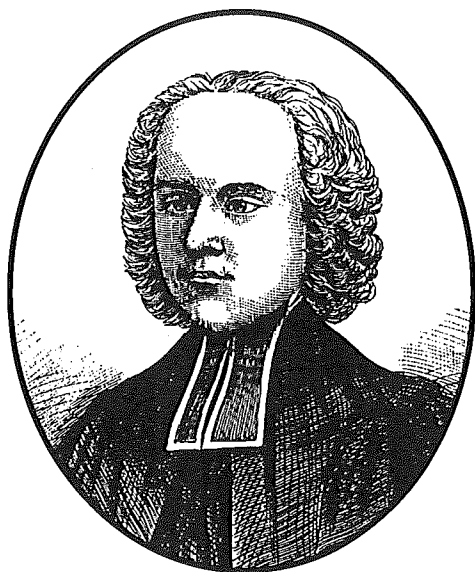
Cardinal

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



Lamb

Stained Glass, Chatsworth United Methodist Church; Mr. Gedi Gudauskas, *Artisan*



George Whitefield (1714–1770) at Age 24
 From William Haven Daniels (1836–1908),
The Illustrated History of Methodism in Great Britain and America, p. 91.



George Whitfield (1753–1832)
 Book Steward, 1789–1804
 From John Fletcher Hurst (1834–1903), *The History of Methodism*, Vol. III, p. 1111.

George Whitefield and George Whitfield

George Whitefield

(1714–1770)

George Whitefield was an early associate of the Wesleys at Oxford University and in the Methodist societies. He was educated at Pembroke College, Oxford; B.A., 1736; ordained deacon in 1736 and priest in 1739. His evangelical conversion occurred in 1735. He went as missionary to Georgia in 1738, and founded an orphanage near Savannah in 1740. He preached extensively in the American colonies. In 1741 he opened a Tabernacle near Moorfields in England; this building was little more than a temporary shed, replaced in 1753 by a brick building. In 1756 he opened a chapel in Tottenham Court Road, London, and a tabernacle in Bristol. He served for a time as domestic chaplain to Lady Huntingdon, and in 1768 he opened her college at Trevecca. Whitefield left for his last visit to America in 1769, and in 1770 he died at Newburyport, Massachusetts, where he is buried in the Old South Church. At his request, John Wesley preached at his memorial service on Sunday, November 18, 1770, at both the chapel in Tottenham Court Road, London, and at the Tabernacle near Moorfields.

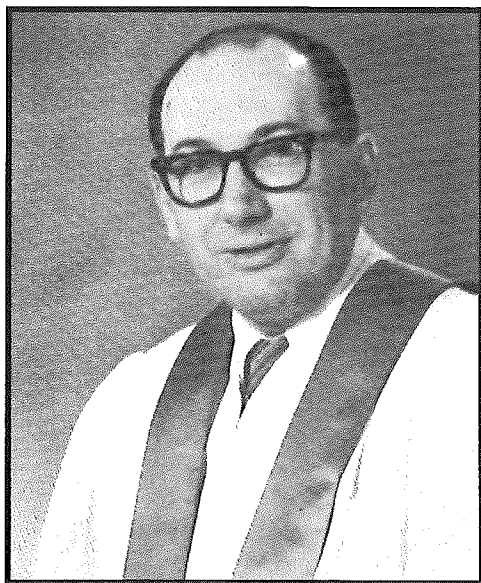
George Whitfield

(1753–1832)

George Whitfield (spelled without a middle “e”) was a Methodist preacher, the traveling companion of John Wesley (to Holland in 1783 and to Scotland in 1784), and Book Steward from 1789 to 1804. He succeeded John Atlay (*b.* 1736), the first Book Steward (1773–1788), and continued afterward to serve as assistant to Robert Lomas, his successor. He was appointed to the London circuit in 1785. He was not related to George Whitefield, the famous evangelist, and probably never met him. His name is sometimes misspelled “Whitefield,” as in Hurst, *The History of Methodism*, Vol. III, p. 1111, and in the index to Dallimore, *George Whitefield*, Vol. 2, p. 602. Whitfield was an early influence in the first of the many “Book Concerns” which have furthered the ministry of worldwide Methodism. Whitfield wrote *Remarks on the Injustice and Immorality of Slavery*. He was at John Wesley’s bedside when Wesley died and is buried at Wesley’s Chapel, City Road, London.



See the article on George Whitfield by Frank Baker in Nolan Bailey Harmon (1892–1993), ed., *The Encyclopedia of World Methodism* (Nashville, Tennessee: Published by The United Methodist Publishing House, 1974), Volume II, p. 2556; Arnold A. Dallimore, *George Whitefield* (Edinburgh [Scotland] and Carlisle, Pennsylvania: The Banner of Truth Trust, 1980), Vol. 2, pp. 542–543; John Fletcher Hurst (1834–1903), *The History of Methodism* (New York: Eaton & Mains, 1902), British Methodism, Vol. III, p. 1111.



Rev. Robert B. Steelman

The Reverend Robert B. Steelman, a ministerial member of the Southern New Jersey Conference, is currently pastor of Saint Paul's United Methodist Church in Paulsboro. The founding Editor of *The Historical Trail*, the Reverend Mr. Steelman is a former President of the Conference Historical Society and the first Chairman of the Conference Commission on Archives and History. Since 1976 he has served as Conference Historian. A Past President of the Northeastern Jurisdictional Conference Commission on Archives and History, he currently serves the Jurisdictional Commission as its Archivist.

The Reverend Mr. Steelman is the author of *What God Has Wrought: A History of the Southern New Jersey Conference*, and numerous articles in *The Historical Trail*. He has also published articles in *Methodist History*.

Trenton and Greenwich

Two Circuits Long Forgotten

1774-1776

Rev. Robert B. Steelman

Author's Note

In *What God Has Wrought: A History of the Southern New Jersey Conference*, I lament the fact that too little is known about many of our early circuits. In the nine years that have elapsed since that publication, a surprising number of hitherto unknown and unexamined circuit records have come to see the light of day. They were hidden away in church vaults, forgotten among the relics of a local church's past, even rescued from a town dump! Yet they are our history and the roots of scores of our churches. From these records we can now learn more of the origin of many of our churches and what the people of God called Methodists were doing in a bygone era.

These circuit books are of two kinds. One contains the minutes of the Circuit's Quarterly Meetings, but we also learn from them of people and places. The 1816-1820 Cumberland Circuit Book is of this kind. The other is the Circuit's Steward's Book. The stewards were responsible for the finances of the circuit. Their books show the quarterly receipts paid by each church, society, or preaching place on the circuit and the expenses paid towards the preacher's salary and quarterage, the Presiding Elder's (District Superintendent's) expenses, and other circuit costs like bread for the love feast or wine for the sacrament. The 1783-1815 New Mills Book,¹ the discovery of which is told about in *The Historical Trail* for 1994, is this kind of book. We now have such records for circuits across the Conference.

In consultation with the Editor, it has been decided to use the pages of *The Historical Trail* to tell the story and relate the history of these early circuits. In this way, new facts about Methodism in many places will undoubtedly be discovered. Also, the knowledge of new sources of information will be made available to those researching Methodist roots in New Jersey.

The Circuits

New Jersey Methodism in the earliest days, 1769-1772, was served by preachers stationed in Philadelphia and New York. They would travel into neighboring New Jersey and preach across the state as they traveled between the two centers of Methodism.

John Wesley's preachers did not reach this country until Joseph Pilmore (1739-1825) and Richard Boardman (1738-1782) arrived from England at Gloucester Point, New Jersey, in 1769. Wesley's Assistant in America, Thomas Rankin (1738-1810), held the first Conference in the New World in June of 1773. In all of New Jersey there were only 200 Methodists, but they received their first appointed preachers, John King (*d.* 1794) and William Watters (1751-1827).

¹This book has been somewhat erroneously labeled. In 1783 it was the Trenton Circuit. It became the Burlington Circuit in 1789 and the New Mills in 1811. *The Historical Trail* for 1996 will have an article on this book.

Watters was the first American-born Methodist preacher. He hailed from Virginia. Their appointment was New Jersey, and they must have ridden their horses far and wide to preach Christ across the state.

The next year, 1774, two circuits were listed for New Jersey: Trenton and Greenwich, both along the Delaware River, from north of Trenton to south of Salem. Watters was appointed to Trenton and Philip Ebert to Greenwich. They were to change in six months.

Our records begin in 1775 when William Duke came from northern Virginia, the Fairfax Circuit, to New Jersey. Duke was in attendance at the Philadelphia Conference which began May 17th with Thomas Rankin presiding. The Minutes show an increase of 100 members to 300 in the state. Duke's appointment was Greenwich, but when he arrived on the scene it was the Trenton Circuit for six months and then to Greenwich.

We do not have actual circuit records covering Duke's time on these circuits. What we do have is an abstract of his Journal from April 1, 1774, to February 3, 1776. During this time he was on the Trenton Circuit from May 23 to December 8, 1775, on which date he "setout" for the Greenwich Circuit. The Journal entries stop on February 3, 1776.

Duke's original Journal is preserved in the Diocesan Collection of the Maryland Historical Society. I worked on this article from an abstract prepared by the Reverend Edwin A. Schell, long-time Executive Secretary of the Baltimore Conference Historical Society; the abstract was distributed by the Society and dated December 1958.

William Duke

William Duke was born September 15, 1757, in Baltimore County, Maryland, the son of Christopher Duke. He began his work as an itinerant Methodist preacher in 1773 at the age of sixteen. After preaching a few years for the Methodists, Duke returned to school and became a teacher. In 1785 he was ordained by Bishop Samuel Seabury (1729-1796) into the ministry of the Protestant Episcopal Church. From 1785 to 1803 he was rector of various Maryland parishes. Then he returned to teaching. He taught modern language at Saint John's College (Annapolis), at Elkton, and at Charlotte Hall School until 1815. He died in Elkton in 1840. Among his writings is *Notes on the State of Religion in Maryland*, published in 1794.²

Duke first appears in the published Minutes of the Methodist Conferences in 1774, when he was appointed to the Frederick (Maryland) Circuit. His Journal shows him preaching on the Chester (Pennsylvania) Circuit from April 1, 1774, when the Journal begins, until near the end of May. After a visit home, he began

²Edwin A. Schell, Abstract of *The Journal of William Duke, 1774-1776* (Baltimore: Baltimore Conference Methodist Historical Society, 1958), p. 2.

his work on the Frederick Circuit June 16th. December 10th found him on the Fairfax (Virginia) Circuit, which he served until the Conference of May 1775 appointed him to New Jersey. In 1776 Duke was appointed to the Brunswick (Virginia) Circuit and in 1777 to Philadelphia. Carolina was his last appointment, in 1778.

While serving the Trenton and Greenwich Circuits Duke was befriended by such Methodist stalwarts as Thomas Rankin and Captain Thomas Webb (1724–1796). Several times Duke mentions traveling with Rankin. Captain Webb helped the young eighteen-year-old circuit rider learn Latin and Greek. In fact, Webb gave Duke his Greek New Testament.

It is interesting that our study of the earliest circuit records is from the pen of an eighteen-year-old preacher.

Trenton Circuit

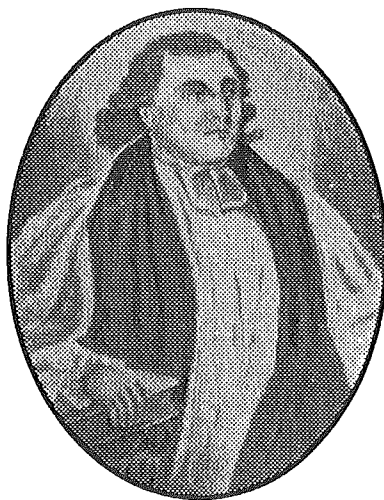
Thomas Rankin, Wesley's Assistant in America, summoned the few Methodist preachers in the colonies to the first American Methodist Conference, which convened in Philadelphia in June of 1773. Preachers were appointed to six circuits: New York, Philadelphia, New Jersey, Baltimore, Norfolk, and Petersburg. This early New Jersey circuit must have included appointments only along or near the Delaware River from north of Trenton to Salem County. I say this because the 1774 Conference divided the New Jersey Circuit into the Trenton and Greenwich Circuits. These two circuits lasted but two years. New Jersey was one circuit again during the troubling early Revolutionary War years of 1776 to 1778. The work in New Jersey in 1779 was made part of the Philadelphia appointment. The next year it was New Jersey again, and in 1781 the West Jersey and East Jersey Circuits were formed.

In 1773 there were 200 Methodists in New Jersey. This number increased to 300 in 1775. The outbreak of the Revolution brought a decline to only 150 by 1776. Three years later the number was 140. But in another two years, 1781, there were 512, and the church in this state was growing.

So there were not many Methodists on the Trenton Circuit when the young William Duke arrived in Burlington, May 23, 1775, but there were a number of preaching places and many more people than just Methodists who came to the preaching services.

Methodism on the Trenton Circuit was started by Captain Thomas Webb. In all probability Webb preached in New Mills (now Pemberton), Burlington, and Trenton as early as 1769. Joseph Pilmore and undoubtedly Richard Boardman were preaching there by 1770, and Francis Asbury (1745–1816) the following year. When Duke served the Trenton Circuit Captain Webb and his wife Grace were living in a rented home on the "Green Bank" along the Delaware River in Burlington.³

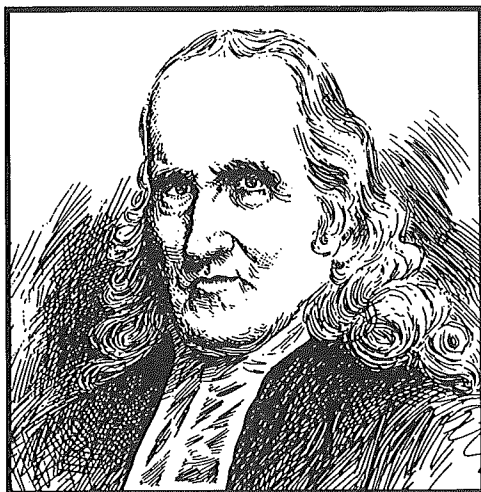
³See Chapter 1 of *What God Has Wrought: A History of the Southern New Jersey Conference*.



Bishop Samuel Seabury (1729–1796)

First Bishop of the Protestant Episcopal Church in America. Consecrated Bishop, 1784. For details on the formation of an American episcopate in post-War America, see *Bishops by Ballot* by Frederick V. Mills, Sr. (New York: Oxford University Press, 1978). The Reverend Dr. Mills is a clergy member of the Southern New Jersey Conference.

From James W. Lee, Naphtali Luccock, and James Main Dixon,
The Illustrated History of Methodism, p. 286.



Joseph Pilmore (1739–1825)

The last name is variously spelled "Pilmoor," "Pilmore," "Pillmore," and "Pilmoore." From James Monroe Buckley (1836–1920), *A History of Methodism in the United States* (New York: The Christian Literature Co., 1897), Vol. I, p. 183.

These are the identifiable places on the Trenton Circuit where Duke preached in 1775: Burlington, Mount Holly, New Mills (Pemberton), Black Horse (probably Columbus), Trenton, Bording Town (Bordentown), Hopewell, and Penney Town (Pennington). Trenton and New Mills had the only Meeting Houses built by the Methodists on the Circuit. Most of the preaching was done in private homes, although Methodists in Burlington often used the Court House, and preaching was sometimes done in the Quaker Meeting House in Crosswicks. If Mr. F——rs is Mr. Fidler, as it could be, that would mean that Duke also preached in Titusville. He also mentions preaching and meeting the Society "Beyond the Mountain." Could that be Amwell and the predecessor of Old Rocks Church?

There were several prominent Methodists living on the circuit with whom Duke was in contact. Chief among these is Captain Thomas Webb, already mentioned. Although Mrs. Webb, Grace, is not mentioned, she was often his gracious hostess. Duke arrived on the circuit at Burlington on May 23rd. May 25: "Spent forenoon at Capt. Webbs." August 21: "Had Mr. W——s aid in Latin study." October 29: "To Burlington & heard Mr. Webb in eve." October 30: "Spent chief part of day at Mr. Webb's." November 14: "While I was at Mr. Webb's he came home. We dined & I went to Mt. Holly & pr. at night."

Thomas Rankin was a frequent visitor on the circuit. At times the two rode the circuit together. Young Duke must have learned much from his superior, whom he seemed to like as he heard him preach and received his counsel.

John Brainerd (1720–1781) was another preacher whom Duke got to know while serving on the Trenton Circuit. John was a Presbyterian who followed his brother David (1718–1747) as missionary to the Indians at Brotherton, now Indian Mills. At Mount Holly on July 20 he heard Mr. Brainerd preach at a public fast. November 29: "To see Mr. Brainerd. Found his conversation very improving especially concerning the judgments of God which are hanging over our land."⁴

Then there were the laymen, including the Budds of New Mills: Isaac, William, and possibly John. Since Duke often only identifies them as I—— B-s or W—— B-s, one cannot always be certain. Another difficulty is that sometimes the "I" actually means "J." At any rate, the Budd family was prominent in early New Jersey Methodism in New Mills and elsewhere.

Jonathan Bunn was the layman founder of Methodism in Pennington. A. Hystler must be Andrew. He and Daniel Heisler were on the first Board of Trustees of the New Mills Church in 1774. Others are not identifiable, listed merely as Mr. S——, Mr. P——, Mr. K——, friend H, E. Story, friend L——k's, Joan B——s, I—— Singers, etc.

Even some preaching places are only identified as "rode 12 mi. & pr. to a few," "10 mil, & pr.," "5 mi. & pr.," "12 mi. & pr. to 20 people."

⁴Obviously a reference to the approaching Revolutionary War.

A typical tour of his circuit looked like this for the month of July:

Sun., July 2 pr. at 11 in meeting house and in PM rode to Trenton & pr. at night. Some influenced by prejudice, O that it may be quickly removed.

July 3 To see friends in AM and I believe with Lord's assistance removed the prejudice. July 4 pr. in eve. at Bording Town. The Lord enabled me to persuade them much. July 5 Rode 5 mi. & in PM spoke a little while with a dozen people. July 7 Ex⁵ at New Mills without much liberty. O may I always walk holy. July 8 visited friends.

July 9 Pr at preaching house⁶ & met society. In PM rode to Burlington.

July 10 Visited sick man, pr. at night. July 11 Going out of town was told man visited yesterday was dead. Ex at Mt. Holly in eve.

July 12 Endeavored to settle a difference between some in society. PM rode to Boarding Town & pr. in eve. July 13 Rode to Trenton. Pr. at night.

July 14 Rode to Hopewell & ex. at night. July 15 My soul is pressed down. Ex. & spoke with society. July 16 In the morning I spoke an unguarded word. Pr. at 11. In PM rode to Trenton & pr. in eve. July 17-18 Pr. each eve.

July 19 Conversed with a seeker. Rode to the Black Horse & found the people perhaps worse than ever. July 20 Rode to Mt. Holly & it being a day of public fast Mr. Brainard pr. At night I pr. The people attended decently.

July 21 Pr at 2 o'clock & had a comfortable love feast.

July 22 I & my friend rode 10 mi. & I pr. to few. We returned & I pr. in eve.

July 23 I pr. at New Mills. Rode with fatigue to Burlington. Pr. at night.

July 24 Pr. again at night & was reprehended by two for preaching so harsh.

July 25 Dined at Mr. S——s & was under restraint all the time I was there. In PM to Mt. Holly. Pr. at night. July 26 to Bording Town & pr. in eve.

July 27 Rode to Trenton 7 visited friends & pr. in eve.

July 28 In PM to Hopewell & pr. at night. July 29 Rode some way with Mr P——ps who lately came from the college⁷ & awaits regular induction into the ministry. Pr. beyond the mountain & ex. society.

July 30 Pr. with comfort. In PM to Trenton & pr. at night.

July 31 Studied closely—pr. in eve.⁸

At the December 5, 1775, quarterly meeting at New Mills, Rankin appointed Duke to the Gloucester Circuit. He and Mr. Rankin rode to Mount Holly the next day, then on to Burlington. The following day, December 8, Duke "set out for Greenwich Circuit."

Greenwich Circuit

Greenwich Circuit gets its name from the old Gloucester County Township of Greenwich. The work centered in a Meeting House called Zoar, which was located on King's Highway in what is now Mount Royal and probably stood between the road into the Lumber Yard and Mantua Creek.⁹

⁵Exhorted.

⁶New Mills.

⁷Probably Princeton.

⁸Schell, Abstract, pp. 11-12.

⁹Frank B. Stanger, Editor, *The Methodist Trail in New Jersey* (Camden: The New Jersey Annual Conference of The Methodist Church, 1961), p. 157. See also Paul Minott, Editor, *The History and Records of Saint Peter's Episcopal Church at Berkley and Clarksboro* (Woodbury, New Jersey, 1974), pp. 1-8.

The story of the establishing of Methodism in these parts is interesting though sketchy. In 1765, Nathaniel Evans of Philadelphia, a member of Christ Episcopal Church, went to London. There he was ordained a Deacon in the Anglican Church and was appointed to Gloucester, which included the area called Mantua Creek. He arrived at his post probably in January 1766. He was a missionary of the Society for the Propagation of the Gospel (S.P.G.). Nathaniel Evans died October 29, 1767, and the work languished.

Nathaniel was the son of Edward and Rebecca Clark Evans of Philadelphia. The Evanses were originally Quakers, but were converted under the gospel preaching of George Whitefield (1714-1770). When Joseph Pilmore and Richard Boardman, John Wesley's first preachers sent to America, arrived in 1769, Edward Evans joined their work and began preaching to his son's congregation at Mantua. Pilmore, Boardman, and later Francis Asbury, all preached there.

On November 29, 1770, a half-acre lot near what is now Clarksboro was deeded by Uriah Paul to Edward Evans of Philadelphia and eleven other managers. On this lot, probably in 1770, a little church was built. It was a Union Church, not one of a particular denomination, but it was used by the Methodists from a wide area as it was the only church building in which they could worship. Unfortunately, Edward Evans soon died. Joseph Pilmore preached his funeral sermon in this Chapel "at the request of the heads of the congregation."

The Methodists continued to use this church until 1774. One such occasion was Sunday, May 24, 1772, when Francis Asbury records in his Journal: "We rode down to Greenwich, where I preached at ten o'clock to near three hundred people, collected from different parts."¹⁰ At that time, 12 years before Asbury became a bishop, he was stationed in Philadelphia.

Late in 1773, Robert Blackwell was appointed Episcopal missionary to Gloucester County. He wrote in 1774 to the S.P.G. that "the new Church at Greenwich was tinctured with Methodism."¹¹ June 30, 1774, a meeting of the church managers was held. They voted to be an Established or Anglican (now called Episcopal) Church, and that only those clergy could preach in that house. It was also agreed that any subscribers for the building of the church who were dissatisfied with that decision could have their money refunded.

Apparently, there were some disgruntled Methodists, and Thomas Rankin and other Methodist leaders met in September with the church managers and agreed to abide by the previous resolutions. The time was extended when the non-Episcopalians could get their money back if they so desired. Thus Saint Peter's Episcopal Church, at what is now Clarksboro, took shape. This congregation continued to use the old church until the present church was built in 1846.

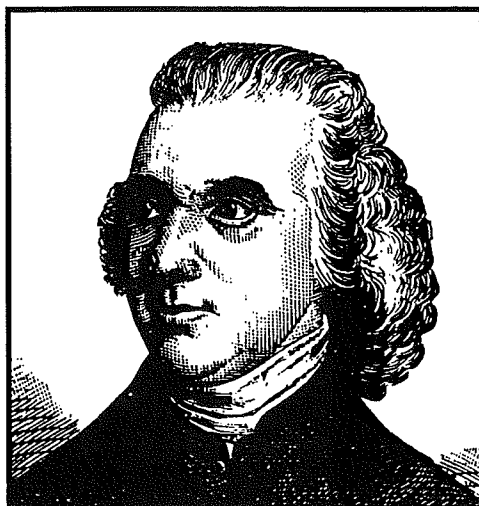
¹⁰Elmer T. Clark, Editor, *The Journal and Letters of Francis Asbury* (Nashville: Abingdon Press, 1958), Vol. I, p. 32.

¹¹Minotty, p. 6.



Richard Boardman (1738–1782)

From William Haven Daniels (1836–1908),
The Illustrated History of Methodism in Great Britain and America, p. 404.



Thomas Rankin (1738–1810)

John Wesley's Assistant in America, 1773–1778. Rankin conducted the first American Methodist Conference in Philadelphia in 1773.

From William Haven Daniels (1836–1908),
The Illustrated History of Methodism in Great Britain and America, p. 418.

In the meantime, the Methodists built Zoar Church, or Preaching House as Duke called it, not far from the church they were forced to leave. At the same time, Methodists living some five to eight miles to the east of Greenwich built the first church at Bethel, Hurffville. They, too, had worshiped at Greenwich. A letter to me from Mrs. Retha Batten, Historian of Bethel Church, was written January 27, 1995, after I shared with her the information contained in Duke's Journal. She writes:

I believe this is the documentary proof that the first church of Bethel (now Bethel U.M. Church) was in existence in December 1775. This matches other evidence in a history written by a Bethel minister in 1898. This first church of Bethel may not have been built until after March 1775 when the Methodists left the first Greenwich Meeting House built for Rev. Edward Evans in 1770. Even though the Methodist Society built a small meeting house near that first Greenwich Meeting House, the members living toward the East built still another meeting house in the area that became Bethel (now Hurffville).

So Duke found two new preaching houses when he arrived on the Greenwich Circuit in December of 1775.

The Greenwich Circuit covered the present Gloucester and Salem Counties. It was a large circuit, and Duke was alone in covering the field except for an occasional visit by Wesley's Assistant, Thomas Rankin, and Benjamin Abbott (1732-1796), who was starting to preach before becoming a circuit rider. No place had services every Sunday; preaching would be held whenever the preacher came around, although the circuit rider tried to announce his schedule to encourage attendance. In those days of limited means of communication and travel it was always a joy to welcome one who could bring news from other places as well as the good news of Christ's gospel. The quarterly visits of the Assistant, later to be called Presiding Elder, drew folk from around the circuit. The social times must have meant almost as much as the business and spiritual opportunities.

Identifiable preaching places on the circuit included:

Greenwich preaching house, also called Zoar

Bethel preaching house in Hurffville

Isaac Inskeep, about 3 miles north of Zoar

Jesse Chew's in Mantua

John Driver's in Barnsboro

Penns Neck, Pennsville

G. Horner, who lived in the vicinity of Penns Neck

William Young's in Quinton

B.G. and S.G. are probably Garrettson and were likely connected with the Olivet Society in Centerton.

John Abbott lived in Aura

Joseph Jackson, an original trustee of Bethel Church, Hurffville

Samuel Ledden, an early settler in Glassboro

R. Turner, probably one of several Robert Turners affiliated with Bethel Church

Joseph Dilks, near Bethel

Carpenter's, Carpenter's Landing, now Mantua
Salem

John Murphy's, Pittsgrove Township, Salem County. Out of this Society came
Friendship Church near Monroeville.

It is possible to trace the spread of Methodism from Philadelphia into Gloucester County and from Gloucester into Salem County. It was probably in the year 1770 that Edward Evans's work in and around Greenwich, along with that of other itinerants, resulted in the first Methodist converts in that area. The Irishman, John Early (1738-1828), living between Aura and Bethel, was a Methodist when he settled there some time after 1764. We have seen that by 1775, following the take-over by the Anglicans of the first preaching house in Greenwich, the Methodists had erected their own preaching houses in Greenwich and Bethel. Isaac Inskeep, who lived three or four miles north of Greenwich, Jesse Chew and the Carpenters of Mantua, and John Driver in Barnsboro all opened their homes to Methodist preaching, but all were involved with the Greenwich Church. The same can be said for those attending Bethel: Joseph Jackson, Robert Turner, and Joseph Dilks. John Abbott and Samuel Ledden probably also attended the Bethel Church.

From Greenwich and Bethel the preachers Abraham Whitworth and John Gill carried the banners of Methodism into the Salem County areas of Pittsgrove in 1772, and Broadneck, as Centerton was early called, in 1773. John Murphy's home was the early preaching center at Pittsgrove. It was there that the fiery apostle of holiness, Benjamin Abbott, was converted that year. It was Abbott's preaching that led to the establishing of Methodism in Salem in 1774 and Pennsville in 1775.¹²

Duke's first tour of his circuit went like this:

Dec. 10 Pr. in AM at Greenwich preaching house and felt affection toward the people. In PM pr. at Bethel. Home with a friend.

Dec. 11 In PM rode to I—— Morgan's. walked in eve to Mr. Inskeep's & ex.

Dec. 12 Returned to B. Carpenter's. In PM to friend Chew's & pr in eve.

Dec. 13 In AM to J. Driver's and conversed. In PM to Hoofman's and found him very sick. Spoke closely to his son-in-law who is deaf to the loudest call—but I have hope that God will reclaim him.

Dec. 14 Rode to William Bucket's & pr. to about a dozen people . . .

Dec. 15 Went to B. Duffel's & then rode to M Horner's for night.

Dec. 16 We went to an Old Dutchman's where I met a little Class. They seemed almost all to feel the presence of the Lord.

Dec. 17 Pr. with liberty to few in Penn's Neck. In PM pr. at G. Horner's and was unwell. Dec. 18 Rode with friend to Salem, then to William Young's. They gave notice & I pr. in eve.

Dec. 19 Stopt to see glass work¹³ & Admired the art. Was shown way to B—— G——s but he was away & his wife incordial so I went to S—— G——s & ex. at

¹²See Robert B. Steelman, "The Beginning of Methodism in Southernmost Jersey" (Unpublished S.T.M. Thesis. Philadelphia: Temple University, 1962), pp. 25 ff. See also *The Methodist Trail in New Jersey*, pp. 69, 80, 97, 102.

¹³Casper Wistar's Glass House in Alloway.

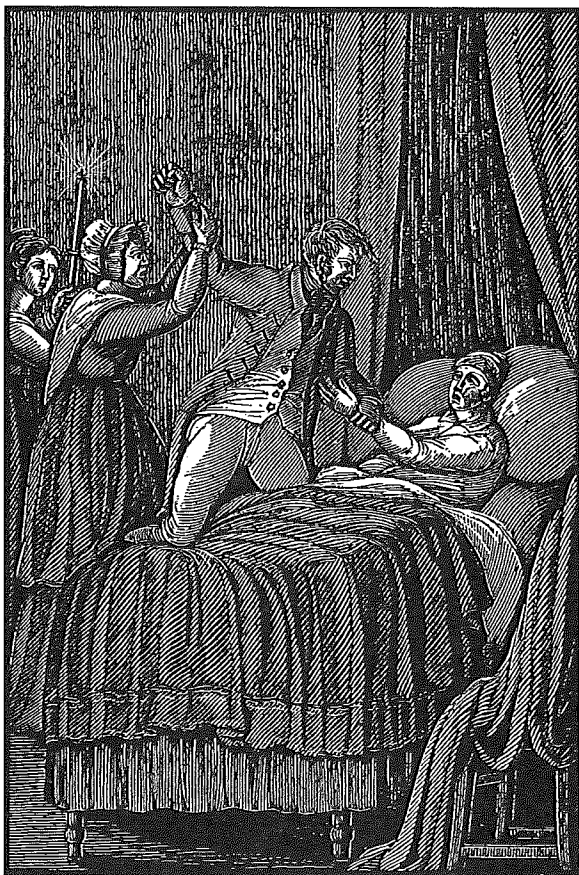
night. Home with J. Abbit —. I think & know a preacher must suffer great affliction to please Him.

Dec. 20 Writing—in PM rode 7 mi to pr but they had no notice so returned.

Dec. 21 Pr. at night. Dec. 22 I & friend Abbit — rode 4 mi. to J. Reed's. I pr. & meet the little class. After dining rode to J. Jackson's & pr. in eve.

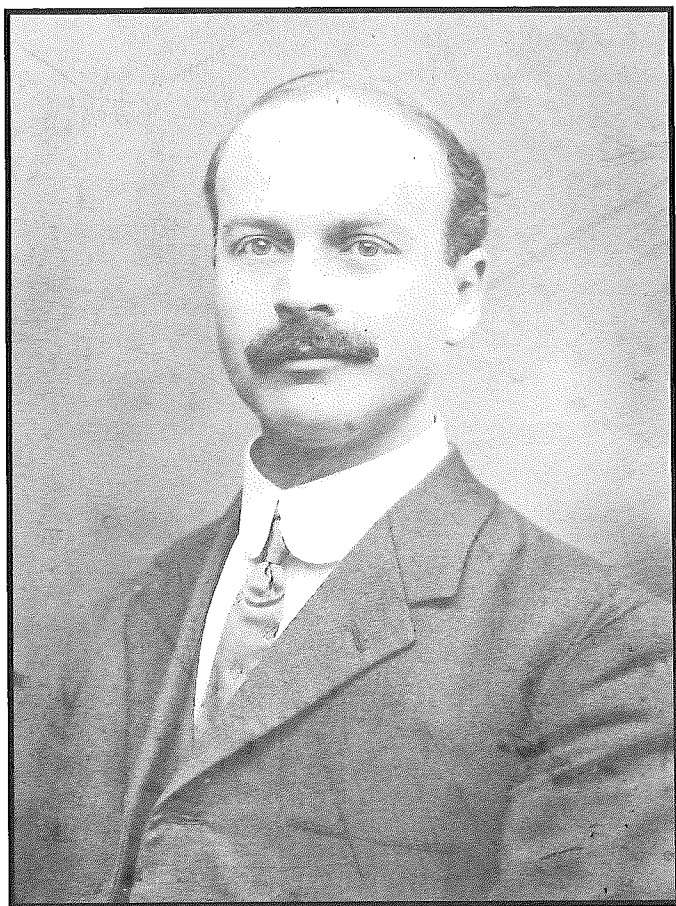
Dec. 23 Rode to Saml. Liden's & pr. Met Class at his son's. In PM to R. Turner's & met another Class. Dec. 24 Storm of wind & hail in AM. Pr. in PM at the preaching house & at Jos. Dilks in eve.

The young William Duke has left us a valuable historical record of early Methodism in New Jersey.



Whitefield Assaulted in Bed

From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 101.



Rev. Dr. Alfonso Dare (1872–1947)

Founder and First President (1927–1947) of the New Jersey Conference Historical Society.

Courtesy of Miss Donna J. Nilson.

The Reverend Dr. Alfonso Dare gave this picture to William Craig Soden on December 25, 1910. The Reverend Dr. Dare officiated at the marriage of William Craig Soden and Ethel Britton Soden. Mr. and Mrs. Soden liked the Reverend Dr. Dare so much that they named their first child after him: Dorothy Dare Soden (b. 1914). Miss Soden is an active member of First United Methodist Church in Toms River. Until recently the picture had belonged to Miss Soden, but she has given it to her niece, Miss Donna J. Nilson. Donna is a Diaconal Minister of the Southern New Jersey Conference and is appointed as Certified Minister of Music at Oceanport United Methodist Church. Mr. and Mrs. William Craig Soden were Donna's grandparents. Donna is a member of the Southern New Jersey Conference Historical Society.

The Reverend Dr. Dare was awarded the honorary degree of Doctor of Divinity by God's Bible School in Cincinnati, Ohio. An article by Mrs. Dolores A. Allen, great-niece of the Reverend Dr. Dare, appears on pp. 105–114 of this issue of *The Historical Trail*.

Pennington 5/14 1891

I Alfonso Dare do promise
 this 14th Day of May 1891 in the
 presence of Almighty God to consecrate
 my life to his service in trying to
 save souls and for the upbuilding
 of his kingdom

Alfonso Dare

Seminary May 17th 1892
 Re-consecration

Alfonso Dare

Linvale N.J. July 20th 1893
 Re-consecration

Alfonso Dare

Bro Agnes House

Above: The Solemn Vow

Record of a solemn vow, renewed from time to time, by the Reverend Dr. Alfonso Dare.
 Alfonso Dare was nineteen years old when he first recorded this vow.
 Courtesy of the Reverend Dr. J. Hillman Coffee.

Below: The Envelope in Which It Was Kept

Pennington Seminary
 N.J.

This contains a Solemn Vow
 Between me and
 Almighty God

A. Dare

a. d. May 14th 1891



still yours

J. Gruber

Jacob Gruber
(1778-1850)

Engraved by Alexander H. Ritchie.

From William Peter Strickland (1809-1884), *The Life of Jacob Gruber*
(New York: Published by Carlton & Porter, 1860), frontispiece.

How to Get a Better Appointment

Jacob Gruber

Jacob Gruber, a dedicated and outspoken preacher, thought it a trial to be assigned to a circuit in New Jersey. Yet when he thought about it, on returning to Philadelphia for a visit, it seemed that his circumstances were in fact improved by his move to New Jersey. One cannot help drawing the conclusion that the most difficult appointment in Southern New Jersey is better than many another elsewhere.—Ed.

I finished my work as well as I could in the charge; but when conference came my presiding elder had not much to say for me. However, Dr. S.,¹ and some who were intimate with Bishop R.,² told me that wrong statements had been made to the bishops, and before they knew better they had committed themselves; so my appointment came out for Gloucester circuit in 1829. Some said it was the hardest circuit in the Jersey district, a large four weeks' circuit; but I had an excellent colleague, brother Greenbank, in his first year. We labored harmoniously and successfully together. We had a good work pretty generally through the circuit. We labored hard, but not in vain. We had a good reward in hand, in heart, and yet to come, when all is done.

One time, on my way to see my family, riding along the street through the city, one of my left-handed³ friends spoke to me, and said, among other things, that I was riding a very fine horse. I answered, "There is no knowing what a poor fellow may come to. There has been a great change; last year I was here in the city, had to walk every day, labor harder than a slave, was kicked away like a dog, and now I ride like a gentleman. Farewell."



William Peter Strickland (1809–1884), *The Life of Jacob Gruber* (New York: Published by Carlton & Porter, 1860), pp. 295–296.

¹The reference is probably to the Reverend Dr. Thomas F. Sargent, of the Philadelphia Conference, a friend of Bishop Francis Asbury. His son, the Reverend Dr. Thomas B. Sargent (1805–1879), was received into the Philadelphia Conference in 1825 and was ordained elder and transferred to the Baltimore Conference in 1829. In 1866 he became a minister of the Methodist Episcopal Church, South.

²Bishop Robert Richford Roberts (1778–1843) was admitted on trial into the Baltimore Conference in 1802, ordained in 1804 and 1806 by Bishops Francis Asbury and Thomas Coke, and elected Bishop in 1816.

³Insincere.

We the official members of a Quarterly meeting ^{Conference} held at
 Boehm's Church in Strasburg circuit on April the 26th
 do hereby recommend Jacob Gruber as a proper person
 to be recieved as a preacher of the Gospel, and as one
 promising to be very useful in the Church of God

Abner Truay James Caterson
 Thos. Hare John Davis James Batten
 Richd Smith John Shreve
 William Colbert John Shreve
 Edward Larkins David Lord
 John Miller
 John Gruber
 John Armstrong Henry Beam
 David Huffman

Jacob Gruber
 1800

Jacob Gruber's Recommendation for License to Preach

From the original at Saint George's United Methodist Church, Philadelphia, Pennsylvania.

Inset: Reverse side, showing Gruber's name and date of admission to the itinerant ministry.

Courtesy of Saint George's United Methodist Church, Philadelphia.

The document reads:

Conference

We the official members of a Quarterly meeting held at
 Boehm's Church in Strasburg circuit on April the 26th
 do hereby recommend Jacob Gruber as a proper person
 to be recieved [sic] as a preacher of the Gospel, and as one
 promising to be very useful in the Church of God

George Whitefield a Roman Catholic

Whitefield was much amazed, while at Plymouth, to hear that it was reported that he was a Roman Catholic, on hearing which he pleasantly remarked, "If I am a Roman Catholic the Pope has given me a large dispensation."

Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, pp. 317-318.

George Whitefield's Shrewd Reply

On Whitefield's arrival in Boston, where he had not yet preached, he met, while walking through the streets, a famous Doctor of Divinity, who not only had a deep-seated prejudice against him, but was also his enemy. Recognizing each other at once, the doctor remarked, "I am sorry to see you here." Whitefield replied, "And so is the devil."

Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, p. 142.

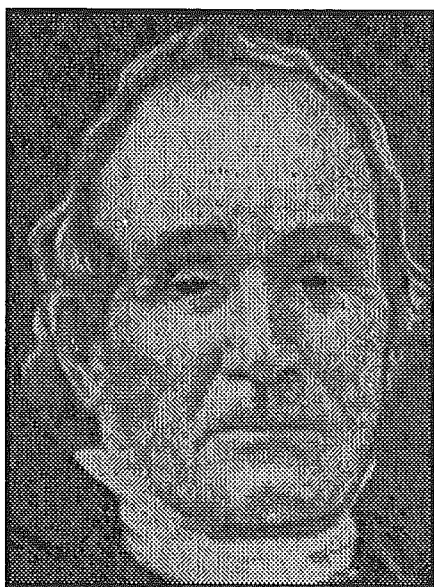
Jacob Gruber (1778–1850)

Gruber, Jacob, a member of the Philadelphia Conference, was born in Lancaster Co., Pa., Feb. 3, 1778, and died in Lewistown, Pa., May 25, 1850. At the age of fifteen he was converted, and united with the Methodist Church. For this act he was driven from home by his parents, who were German Lutherans, but subsequently becoming reconciled, he was permitted to return home. Yet he was so zealous for the spiritual welfare of his neighbors that he was compelled, when about twenty-one years of age, to leave home a second time. He started on foot towards Lancaster, not knowing what to do, and on his way met a Methodist preacher, who informed him of a vacancy on a circuit, and who urged him to commence preaching at once. He immediately spent all his means in purchasing a horse and started for the circuit. The next year he was received by the Philadelphia Conference, and his appointments subsequently extended from New Jersey through Pennsylvania to Western Virginia, and from the lakes to the shores of the Chesapeake Bay. He was circuit preacher thirty-two years, presiding elder eleven years, and though opposed to station work, yet he filled acceptably for seven years stations in Philadelphia, Baltimore, and Washington. He was eccentric both in manner and style, but was an earnest, devoted, and useful minister. He was strongly anti-slavery, and was once arrested in Maryland and tried for exciting insurrection, because he preached against slavery as a national sin, but he was honorably acquitted. Henry Boehm, who was once his colleague, says of him, "A more honest man never lived; a bolder soldier of the cross never wielded the sword of the Spirit. As a preacher he was original and eccentric; his powers of irony, sarcasm, and ridicule were tremendous." By rigid economy and careful investment he acquired some means, which at his death, having no children, he bequeathed to the church, leaving to the Chartered Fund¹ \$1400; to Dickinson College, scholarships amounting to \$500; to the church in Lewistown \$500; and to the Missionary Society, at the death of his wife, \$3120.



Biographical information taken from Matthew Simpson (1811–1884), *Cyclopædia of Methodism: Embracing Sketches of Its Rise, Progress, and Present Condition, with Biographical Notices and Numerous Illustrations* (Revised Edition. Philadelphia: Louis H. Everts, 1876, 1880), pp. 421–422. The *Cyclopædia of Methodism* erroneously gives Gruber's date of birth as Feb. 30; the correct date is Feb. 3.

¹The Chartered Fund, founded in 1796, succeeded The Preachers' Fund (established by the Christmas Conference of 1784). It was formed "for the Relief and Support of the Itinerant, Superannuated and Worn-out Ministers and Preachers of the Methodist Episcopal Church in the United States of America, Their Wives and Children, Widows and Orphans." The assets of The Chartered Fund are now administered by the General Board of Pensions.



Jacob Young
(1776-1859)

The Reverend Jacob Young was a circuit rider who served primarily in Ohio, with additional appointments in Kentucky, Tennessee, and Mississippi. His father was Episcopalian, and his mother was Presbyterian. His family moved to Kentucky when Jacob was fifteen years old, and there he heard a number of circuit preachers and became a Methodist. In 1799 he was appointed exhorter, and in 1802 he was appointed to a circuit. In 1807 he was ordained elder. He became a Presiding Elder in 1812.

From James W. Lee, Naphtali Luccock, and James Main Dixon,
The Illustrated History of Methodism, p. 426.

How *Not* to Get a Better Appointment

Jacob Young

In the fall of 1803 a new circuit, the Wilderness Circuit, was added to the Western Conference for the next year. Bishop Francis Asbury appointed Jacob Young to the Wilderness Circuit, but the presiding elder¹ (referred to as "the elder") objected that he had not consented to this arrangement. Jacob Young sided with the presiding elder and remained at Clinch instead of going to the new circuit.

On my fifth round, Rev. Joab Watson was sent from North Carolina to take my place on Clynch circuit. I was to go into the wilderness, between Powell's valley and Crab Orchard, Ky. This arrangement was made on my way from conference to Clynch circuit, by Bishop Asbury. The elder entered his protest against my leaving the district, alleging that the Bishop had no right to remove me without his consent. I submitted to his decision, and have never been sorry but once, and that was from that day to this.



From Jacob Young, *Autobiography of a Pioneer: or, the Nativity, Experience, Travels, and Ministerial Labors of Rev. Jacob Young* (Cincinnati: Swormstedt and Poc, 1857), pp. 119-120. Quoted in *The History of American Methodism* (Emory Stevens Bucke, General Editor), Volume I (In Three Volumes; New York and Nashville: Abingdon Press, 1964), p. 380; Part II, "A New Church in a New Nation: 1785-1844," Chapter 8, "Growth and Spread, 1785-1804," by Lawrence Sherwood.

¹The designation "Presiding Elder" was changed to "District Superintendent" in 1908 in the Methodist Episcopal Church. In the Methodist Episcopal Church, South, the term "Presiding Elder" was retained until the merger of the three branches of Methodism in 1939.



George Whitefield's Wise Answer



The Rev. Ebenezer Erskine, and Ralph his brother, two distinguished ministers, who had separated from the Established Church in Scotland, requested Mr. Whitefield when he went there not to preach in the Church from whence they had seceded, assigning as a reason that God had left it. "Then," said Whitefield, "it is the more necessary for me to preach, and endeavor to bring him back. I'll preach Christ wherever they'll let me."

Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, p. 307.

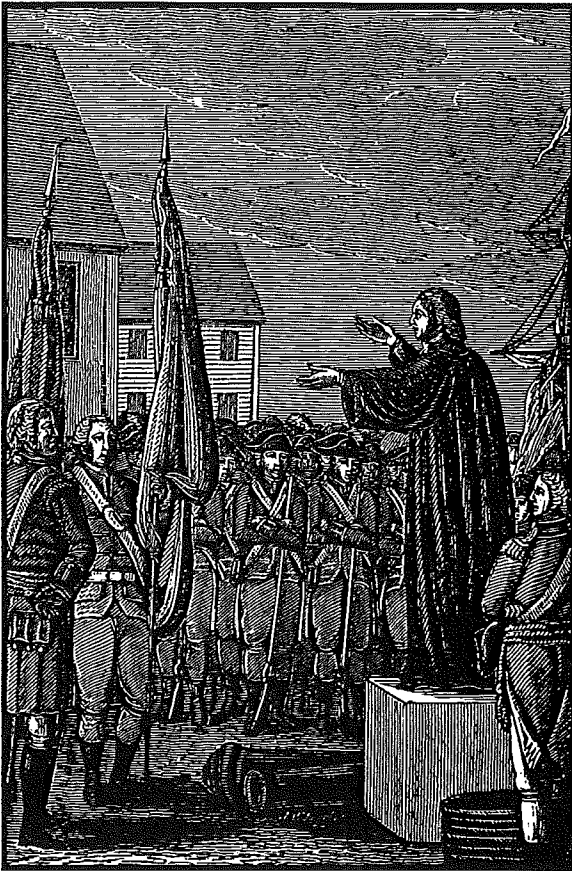


George Whitefield and His Convert



Some people are very religious when they are drunk; then they are remarkably *spiritual*. Whitefield had just finished one of his sermons, when a man came reeling up to him and said, "How do you do, Mr. Whitefield?" Whitefield replied, "I don't know you, sir." "Don't know me! why you converted me so many years ago in such a place." "I should not wonder," replied Mr. Whitefield, "you look like one of my converts, for if the Lord had converted you you would have been a sober man."

Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, p. 328.



Whitefield Preaching to Soldiers

Engraved by John Warner Barber (1798–1885), American engraver and historian.
From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 104.

G.W.

George Whitefield and the Uncharitable Minister

G.W.

A minister who had not a large share of that charity which thinketh no evil, being in company with Whitefield, was during the interview very free in his reflections on Wesley and his followers. Finally he expressed a doubt as to Wesley's final salvation, and said to Whitefield, "When we get to heaven shall we see John Wesley?" "No, sir," replied Mr. Whitefield, "I fear not, for he will be so near the eternal throne and we at such a distance we shall hardly get a sight of him." Old Bigotry blushed in his presence.

Joseph Beaumont Wakeley (1804–1876), *Anecdotes of the Rev. George Whitefield, M.A.*, p. 220.

G.W.

George Whitefield and the Log College

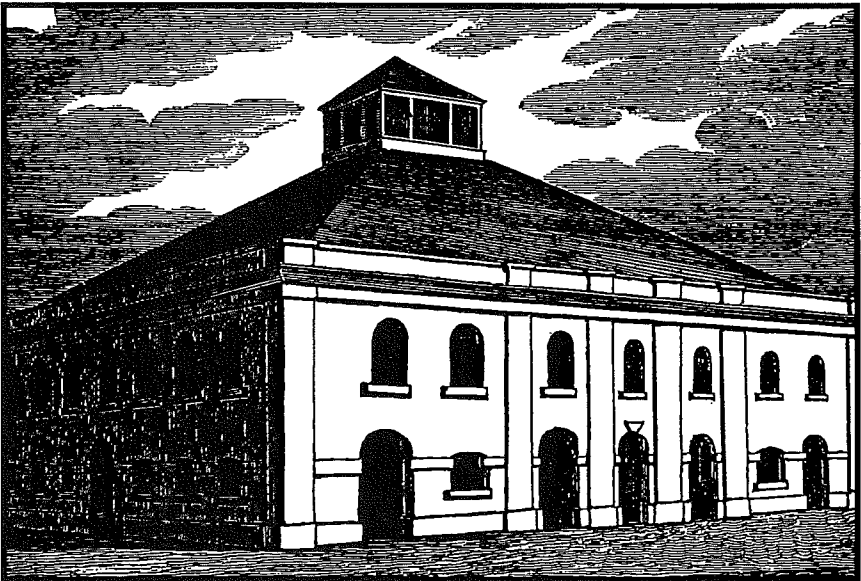
G.W.

The "Log College" has been immortalized by Dr. Archibald Alexander. When Whitefield was in Philadelphia in 1739 old Mr. Tennent came to visit and to hear him. The "good old man" was delighted, and through him Whitefield soon became acquainted with his son Gilbert. He went with Gilbert to Neshaminy, to visit the good old patriarch and to see the log-house, so like "the school of the ancient prophets." In that theological seminary, that "Log College," the old father had not only trained and educated his four sons for the ministry, but also several others, who became in time bright and shining lights, among whom were Rowland, Campbell, Lawrence, Beatty, Robinson, and Blair. Hallowed spot! Memorable place!

Mr. Whitefield was charmed with the scene, and predicted the result of the Christian enterprise. He said, "The devil will certainly rage against the work, but I am persuaded it will not come to naught." His prediction was verified; the devil did rage against it, but all in vain. The work had the broad-seal of heaven upon it. The "Log College" gave birth to Nassau Hall, the College at Princeton, and its Theological Seminary, institutions which have been honored of God, are ornaments to our country, a blessing to the Church, the nation, and the world.

On Mr. Whitefield's arrival in Philadelphia in 1763 he rejoiced to hear that sixteen students had been converted the previous year at New Jersey College. This was medicine to him for every thing but his asthma, with which he was at times troubled. This college conferred on Mr. Whitefield the degree of A.M.

Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, pp. 127-128.



A Perspective View of Whitefield's Tabernacle

From John Gillies (1712-1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 145.

Mrs. Dolores A. Allen

Mrs. Dolores A. Allen, a lifelong resident of Barnsboro, is a lover of history and has spent her life gathering information, pictures, and documents of local historical value. She also collects vintage clothing. She has attended Sunday School at Barnsboro United Methodist Church since she was a child, and later joined church with her husband of forty-three years, Vernon, who also lived in Barnsboro all his life. Dolores is the Church Historian, Secretary of the United Methodist Women, and a member of the Committee on Pastor-Parish Relations. She was the author of both the 100th and the 125th anniversary books for the church. She was baptized by her great-uncle, the Reverend Dr. Alfonso Dare, at his Malaga Camp home; was married in the Barnsboro United Methodist Church; and both daughters, Karen and Kathy, were baptized there and are members of the church. Dolores continues to be an active member of the Barnsboro Church, and she is a member of the Southern New Jersey Conference Historical Society. Her great-uncle, Rev. Dr. Alfonso Dare, was President of the Conference Historical Society from 1927 to 1947.



Barnsboro Methodist Episcopal Church

Barnsboro, New Jersey

Photo prior to 1925

Courtesy of Barnsboro United Methodist Church and Mrs. Dolores A. Allen.

Barnsboro United Methodist Church

A Faithful Past—A Faithful Future

Mrs. Dolores A. Allen

Brief History of Barnsboro

We find that Barnsboro is described in 1883 as a small village located near the center of Mantua Township on a gravelly ridge of land sufficiently elevated to give one an extended view in almost every direction. It was also noted that it was situated on the edge of the great pine woods that was inhabited at one time by bear. It was on the line of the Mantua and Glassboro Turnpike and at the intersection of four other roads. It was one mile distant from Barnsboro Station on the West Jersey Railroad and surrounded by a productive agricultural district.

Barnsboro was originally known as Lodgetown for Benjamin Lodge who kept an inn in Barnsboro as early as 1740 and continued there until about 1768. The second tavern house, still standing was opened by John Barnes in March 1776 and was near the house where Benjamin Lodge formerly kept an inn. The town became known as Barnesborough and later was shortened to Barnsboro. For some unknown reason it has also been referred to as Lousetown; south of Barnsboro Hotel as Jughtown; near the old marl pits as Marlboro; and the area near Lambs Road as Cadora, probably for the Cades who lived there years ago.

A post office was established in Barnesborough on January 18, 1845, and was discontinued December 14, 1907. The first postmaster was Andrew H. Weatherby and the last one was David Kirkbride. In 1901 rural free delivery was inaugurated. There were five different routes totaling thirty miles which were covered by horse and wagon.

As early as 1828 there is mention of a militia company known as the "Barnsborough Blues."

Barnsboro covered what is now Sewell and part of Pitman. Sewell was formerly known as Barnsboro Station, Green Lawn (for a real estate development) and later, about 1885, as Sewell for General William J. Sewell, Civil War veteran and U.S. Senator in 1881.

Harold Kirkbride once said that his grandfather, David, used to keep a carriage whip over the door of the store and when the "boys" were too bad he'd get after them with the whip. In the early years Kirkbrides had two horse-drawn delivery wagons that I'm sure must have been quite a convenience to the housewives when transportation was a problem.

Emlen School was the first school in Barnsboro as far as we can ascertain. A Mr. Kandle is remembered as the schoolmaster for many years. He lived in Woodbury and traveled to Barnsboro Station (Sewell) by train and then walked the distance to the schoolhouse on Richwood Road. This was even more diffi-

cult for him because he was lame. When the weather was bad Mr. Kandle would stay over night with any of the parents that had room for him.

The first fire engine that Barnsboro owned was a two-wheeled affair that had to be pulled by hand. Of course, this worked fine when the fire was close but proved a little inconvenient when too far out of town. There were times when the fire engine was hooked up to Kirkbride's delivery wagon for a speedier response to a fire. The engine was housed in the wheelwright's shop as there was no fire house at that time.

Ernest Landel was the local broom maker and a pretty nice broom he made, so we hear. His home was next to the church where the parking lot is now and has since been moved down what used to be called Hulings Lane.

Barnsboro also had a rug weaver by the name of Edward Rigley. He lived in a house on the corner where the drug store is now. He must have been a patient man as he was the object of many boyish pranks.

In 1871 New Jersey Conference Camp Meeting Association purchased 200 acres of ground on the line of West Jersey Railroad about one-and-a-half miles from Glassboro in Mantua and Clayton Townships. This area was known as Pitman's Grove in honor of Rev. Dr. Charles Pitman, clergyman and camp-meeting organizer. In 1872 the association incorporated and built 300 cottages on lots leased by the association. Thus, the beginning of Pitman.

Some of our "younger" members and friends remember the following townspeople from years ago for some of the reasons indicated:

Issac Bowers—wagon and stagecoach maker
John Crane—shoemaker
David Kirkbride—general storekeeper and postmaster
C. F. Mofett—sewing machines
Joseph Shuester—justice of the peace
Clement F. and J. Mason Tomlin—blacksmith
West Jessup—large land owner
George Tyler—Tyler's Mill
Abbie Madara—shoe repairs
Ernest Landel—broom maker
Emma Pembroke—Barber Shop
Edward Rigley—carpet weaver

Kirkbride's store has been a landmark in Barnsboro for many years. It was originally owned and operated by Asher Kirkbride and then by his brother David. It passed down the line to David's son Asher, and Grandson Harold. Harold Kirkbride had day books dating back as far as 1859. It has since been sold and turned into Jim's Family Style Pizza. There was a public well to the left of the front of the store. The story goes that a group of boys one night decided to roll a large boulder (about the size of a table top) down this well. It took much effort

and many boys to accomplish this deed but they did it. Of course, from that point on the well was out of operation and was subsequently filled in.

Early Methodism

Methodism dates back to the days of John and Charles Wesley at Oxford University, England, in 1729. The first Methodist Chapel was erected in Bristol, England, in 1739, and the first Methodist society in the New World was established in New York in 1766.

In the first days of Methodism families of this new evangelical faith were scattered and few. It is recorded that in November 1739 George Whitefield preached from the Court House balcony in Philadelphia to 6,000 people "who stood in awful silence!" The following year he preached at Greenwich and Gloucester, New Jersey. Whitefield's preaching prepared the way for the great Methodist Episcopal Church in America. It also furthered the plan then under way for a trained ministry. He visited America seven times between 1736 and 1769.

The first Methodist society or church in Gloucester County, New Jersey, was established in 1770 in the locality now known as Hurffville, and was named "Bethel." As the years passed on it came to be known as "Old Bethel."

During this time there were many itinerant preachers who traveled the countryside on various circuits. They stayed in private homes and conducted class meetings in schools, if they were available, or any other place where they could congregate a few people.

One of the well known itinerants on the Bethel Circuit, mainly because of his existing diary which is in the possession of the Gloucester County Historical Society, was Richard Sneath. He preached in this area in 1798 and 1799. The following are a few quotes from his diary concerning his visits to Barnsboro:

Fri., June 15, 1798: Preached at Barnsboro in the evening to a large company—I hope not without success. I added two to the class there.

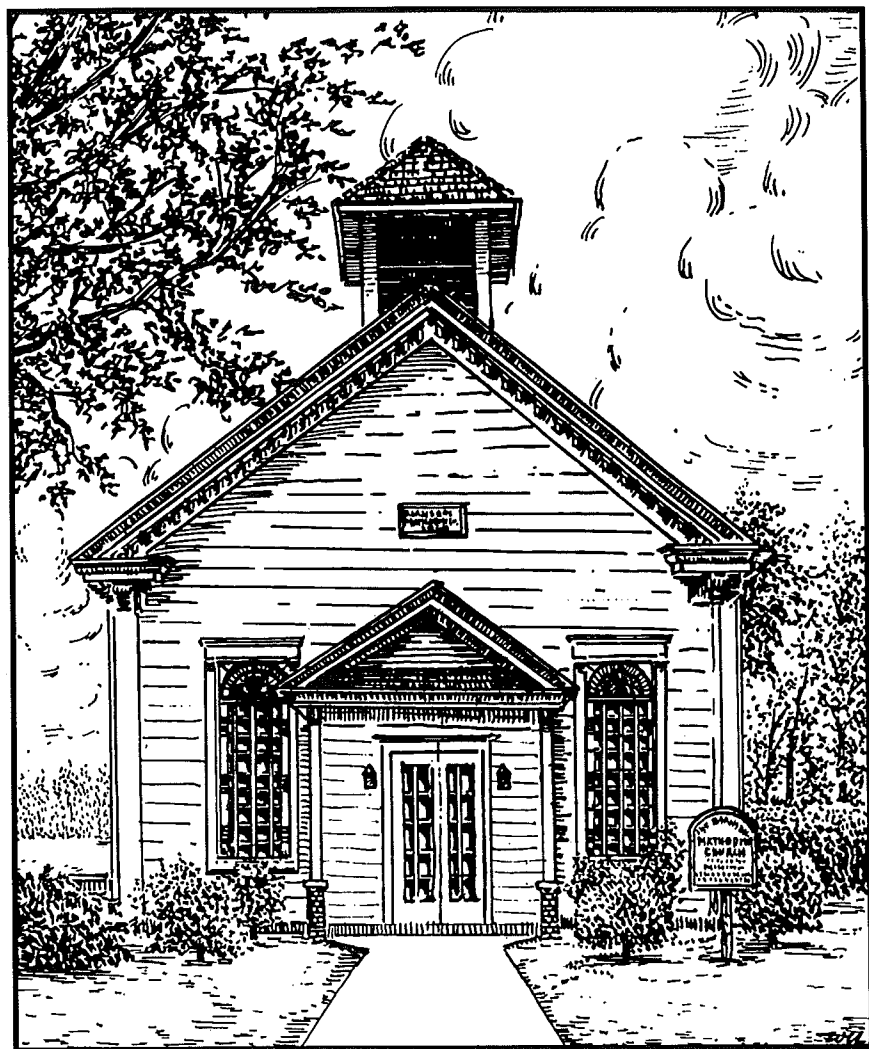
Fri., July 6, 1798: Visited some families this day and preached in Barnsboro in the evening. I lodged at Samuel Driver's where I trust there is a good work begun.

Tues., Sept. 27, 1798: Preached at David Chew's to a few people. I believe the Lord was powerfully present. In the evening preached at Barnsboro with liberty and I hope with profit.

Thurs., Dec. 27, 1798: Preached in the evening at David Chew's—there were but five but the Lord was with us in family prayer. We had a powerful time—Glory be to God!

Fri., Dec. 28, 1798: Preached in evening at Barnsboro. The Lord did bless my own soul and the people also.

Fri., Jan. 25, 1799: Preached at Barnsboro to a considerable number of serious hearers. Lord, send it to their hearts.



Barnsboro United Methodist Church
Barnsboro, New Jersey
(ca. 1950s–1960s)

Courtesy of Barnsboro United Methodist Church and Mrs. Dolores A. Allen.

Rev. Sneath was transferred to the Strasburg Circuit in Pennsylvania in 1800. He died October 24, 1824, and is buried in Bethel Cemetery.

The route of the Bethel Circuit was as follows and certainly demonstrates the stamina and faith of these men: down the Tuckahoe Road to Doughty's Tavern, which is about two miles below Buena Vista; thence to Mays Landing; to Port Republic; then to Batsto, thence to Egg Harbour, and up the present White Horse Pike to Tansboro; across to Williamstown; thence to Bethel; to Barnsboro, Clonmell, Sandtown, Swedesboro, and on to Clarksboro; all on horseback or with a horse and wagon.

Homes where these itinerants were lodged during their visits to our area were as follows:

John D. Turner—Barnsboro
David Chew—Carpenter's Landing
Jesse Chew—Sewell
Samuel Driver—Barnsboro

It is found in Francis Asbury's journal under the date of April 1806 that he visited Gloucester Point and then Carpenter's Bridge where there was a Quaker-Methodist meeting house.

In 1812 the Local Preachers and Exhorters Association of Gloucester Circuit and later South Jersey was organized. During this period class meetings were held in the Emlen School House.

Since the preachers changed every few months, it would be quite voluminous to try to list those serving Barnsboro.

Centennial Camp Meetings

1866-1878

The religious camp meeting is a distinctively American institution and goes back at least to the early years of the 1800s. The pioneers of our country lived lonely lives, and camp meetings were popular because they afforded one avenue of escape from the drabness, toil and dangers of their daily grind, and the opportunity to become acquainted with other lonely families or individuals. Some of the biographers of Abraham Lincoln (who was born in 1809) state that Lincoln's mother was very fond of camp meetings. It is known that such meetings were numerous as far west as Kentucky and Illinois.

The year of 1866 was celebrated by the Methodist world as the one-hundredth anniversary of Methodism in America, and "Old Bethel" decided to hold a camp meeting as its method of honoring the event. They called it Centennial Camp Meeting.

A committee was appointed to prepare plans, and the 167-acre farm and woodland of John D. Turner on Tylers Mill Road was selected as a suitable location. The camp was laid out in the form of a wheel, with avenues radiating from

the auditorium in the center. The vision of the committee is proven by the fact that the attendance at the camp greatly exceeded the general expectation. On some days the attendance was from 10,000 to 15,000 persons. Many distinguished preachers inspired the devout Methodists, and the famous Bishop Matthew Simpson occupied the pulpit on several occasions.

In John Cawman Eastlack's diary he stated that on one occasion there were as many as 432 large tents and several small sleeping tents. He also stated that many people had concessions there for such things as cake, bread, ice cream, hay and feed for the animals, meat, and even barber shops.

Centennial Camp Meeting was so successful that in 1870 another group of men tried to purchase the ground. The owner of the ground, Mr. John D. Turner, refused, so the group purchased another tract about two miles distant and there established their camp meeting—it opened in 1871 and was known as Pitman's Grove.

Early Mantua Township Churches

Methodist Episcopal Church of Mantua Village

Religious services were at what is now Mantua Village as early as 1800 and the first class was formed in 1805. In 1804 the old schoolhouse at Mantua was built and was used as a preaching place. William C. Dilks was the local preacher and well did he fill the office assigned him. Meetings were continued in the school house until the first church edifice at Mantua in 1815 or 1816. During this time Barnsboro was connected with the Mantua charge.

Methodist Protestant Church of Barnsboro

The class meeting at Barnsboro (Mount Zion) were organized in 1829 under the Methodist Protestant Society. From 1829 to 1852 meetings were held in private houses, school houses and barns. The society became part of the Glassboro Circuit but in 1846 it separated from Glassboro and after standing alone for about a year, became connected with Bridgeport and Clementon. This arrangement continued only about two or four years when Bridgeport was severed. Clementon and Barnsboro continued as a circuit until about 1863 when the former was separated to be united with other appointments, and Westville was placed with Barnsboro; and this relation of Mount Zion with the church at Westville continued, and Hardingville was added soon after and formed a part of the circuit. At the unification of the three great branches of Methodism (Methodist Episcopal Church; Methodist Episcopal Church, South; and Methodist Protestant Church) into one body in 1939 this church united with The Methodist Church. This church remained under the same charge as the church on Main Street along with the Westville Church. Eventually, the Westville Church was severed. In 1850 the society built a house of worship on Elmer Road (Richwood Road) and in 1877 extensively repaired and slightly remodeled it. A

basement was placed under the church in 1925. The Methodist Protestant Church also owned a parsonage on the lot west of and adjoining the tollhouse on the turnpike. In recent years a new parsonage was built on Richwood Road.

United Methodist Church, Barnsboro, New Jersey

Barnsboro was one of the appointments of the pioneer itinerants. They held their meetings in the Emlen Schoolhouse on the Elmer Road (Richwood Road) and from there transferred their appointment to the newly erected Barnsboro Academy on the turnpike. The pioneer class-leader at this place was Samuel P. Tice, who was appointed in 1851. Among the members at that time as remembered by John Crane in 1883 were Isaac Moffit, Mary A. Moffit, Matilda Forcer, William Moffit, Nathan W. Chew, Louisa Moffet, Lizzie Moffit, John D. Price, George C. Clark, Hope Price, Elijah Chew and wife, Charles Schreve, Sarah Ann Schreve, Isaac Bowers and wife, Henry Savage and wife, John Crane, and Elizabeth A. T. Crane.

The Sunday school connected with this church was organized in 1851 with John Crane as superintendent. The present church edifice was built in 1869 by Gilbert D. Keen, a builder from Mantua. It is estimated that the cost of the original structure was about \$2500. It was described by the newspaper on May 19, 1869, as being a neat and handsome edifice, 30 x 40 feet with a gallery in the end.

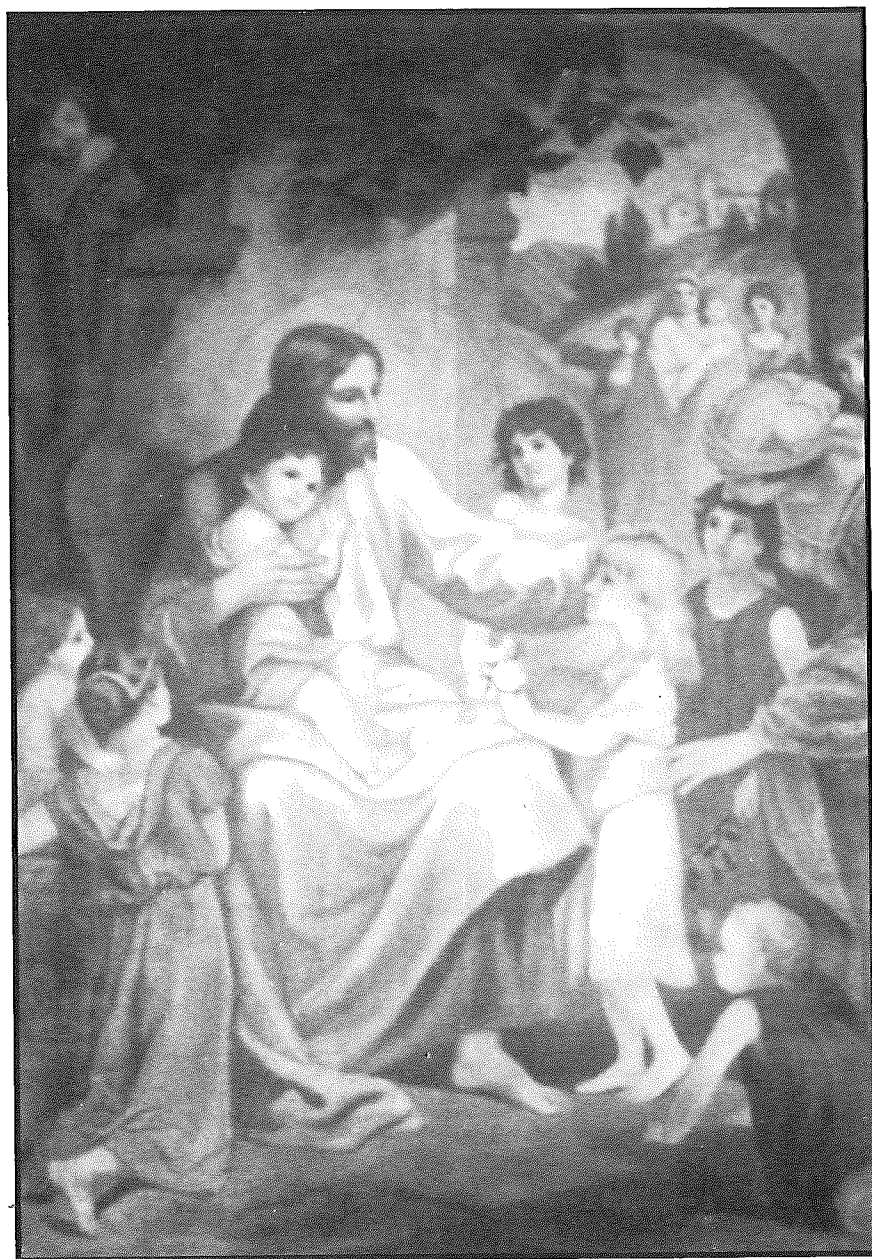
The ground on which the church was built was donated by Mr. Jonathan Hulings, who held various official positions in the church and at the time of his death in 1870 was a trustee. It was stated in his obituary that he felt a deep concern for all the interests of the church, especially for the financial prosperity of the new edifice.

The church was dedicated on September 4th and 5th, 1869. On Saturday, September 4, 1869, at 10:00 A.M. Rev. Charles H. Whitecar preached, and at 2:00 P.M. Rev. G. R. Snyder preached. On Sunday, September 5, 1869, at 10:00 A.M. Rev. S. N. Chew of the Philadelphia Conference preached, and at 2:00 P.M. Rev. J. S. Phelps preached. The minister at the time was E. H. Durell.

Current Involvement in Ministry and Community

One member of the Barnsboro church has become a pastor, the Reverend John D. DiGiamberardino, currently pastor of Saint Paul's United Methodist Church, Port Republic, New Jersey. Another member of the church, Carol M. Davies, is appointed to the Chapel Heights United Methodist Church as a Student Local Pastor and is enrolled at Eastern Baptist Theological Seminary.

The Barnsboro church people are involved with Delanco Camp in Vincentown, New Jersey. Many of the youth attend in the summer, and some of the adults serve in other capacities.



Christ and the Children
1904

Painted by Madam Caroline Van Helden.

Some members of the church are involved with Pitman Manor, a United Methodist retirement residence; Sandy Kirkbride is Activities Director at Pitman Manor. Elsie Rambo has been President of the Pitman Manor Auxiliary, and Dolores Allen has been Secretary of the Auxiliary for a number of years. Other members of the church, as well as members of its sister church, Mount Zion, assist at Pitman Manor in various activities.

Painting of Christ and the Children

Of all the objects in the Barnsboro United Methodist Church, perhaps the most beloved is the painting "Christ and the Children," which is displayed on the wall behind the pulpit. Although many have admired the beauty of this work of art through the years, few know of its fascinating background.

The painting is the work of artist Caroline Van Helden, a pupil of the American painter Hugh Henry Breckenridge (1870-1937). Her one request was that she be addressed as "Madam" Van Helden. Madam Van Helden lived in Barnsboro for several years with her husband and daughter. Mr. Adrian Van Helden, who was born in Holland, was employed as a translator at the Dutch Consul in Philadelphia. The Van Helden family boarded with Mr. and Mrs. Joseph White, who owned what has come to be known as the "Driver Mansion," one of the oldest homes in this area. It was during their residence at the Driver mansion that Mr. Adrian Van Helden died.

The sister of the artist, Anna West, bought property on the Barnsboro-Sewell Road and erected a home modeled after a popular Dutch style period. Because of its size, the building became known locally as the "Big House." Madam Van Helden and her daughter moved in with the West family to share this beautiful home, which was equipped with a studio. Here Madam Van Helden painted numerous landscapes and other art works. Although she was a serious artist, Madam Van Helden loved the children of the community. On numerous occasions she opened her studio to children to teach them the fundamentals of sketching, drawing, and painting.

In 1904, Madam Van Helden painted the work that has come to be known as "Christ and the Children." Perhaps one of the main reasons that the painting holds such a high place in the hearts of the people of Barnsboro is that the artist used the local residents as models for the characters depicted in the painting. Those who modeled did so individually, not knowing at the time which character they were posing for. The painting is closely patterned after a famous Dutch painting of the same subject.

It is believed that some of the characters in the painting are a composite of several of the models. For the figure of Christ, Madam Van Helden used one person as model for the beard, one for the hair, and still another for the face and general appearance.

After the painting was completed, tragedy once more struck the life of Madam Van Helden, when her daughter Adrianna died. In loving memory of Miss Adrianna Van Helden, the painting of "Christ and the Children" was presented to the Barnsboro United Methodist Church. Madam Van Helden had attended the church from time to time, although she was a member of the Protestant Episcopal Church.

It is believed that about 1906 Madam Van Helden moved to Pennsylvania. There she joined the Society of Friends (Quakers) and became active in the work of that Christian fellowship. She became Professor of Critical Art at Swarthmore College. During her last years she lived in West Chester, Pennsylvania. Madam Van Helden died in 1924. Her work of art, "Christ and the Children," has served as a memorial of her life and artistic ability.

During a major renovation of the church interior in 1983, the painting was carefully cleaned and restored. The painting was placed in a new frame, which further enhanced its beauty.

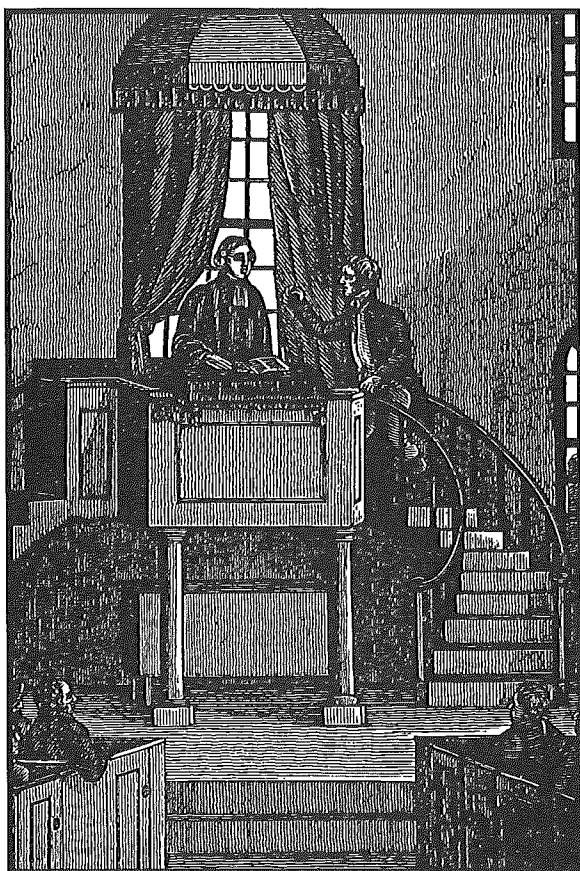
Many in our church and community can enter the church, gaze at "Christ and the Children," and thus see their own ancestors depicted on canvas. Many others have seen this work of art and felt themselves drawn closer to the Saviour, who taught that we all must "become as little children" in order to know him and receive his grace.



John Wesley's Tribute to George Whitefield

Mr. Keen had often said to Mr. Whitefield while in London, "If you should die abroad, whom shall we get to preach your funeral sermon? Must it be your old friend John Wesley?" and his invariable answer was, "He is the man."

Wesley did preach Whitefield's funeral sermon, and in it he paid a noble tribute to his departed friend, dwelling particularly upon his friendship. "Shall we not mention," says Wesley, "that he had a heart susceptible of the most generous and the most tender friendship? I have frequently thought that this, of all others, was the distinguishing part of his character. How few have we known of so kind a temper, of such large and flowing affections! Was it not principally by this that the hearts of others were so strongly drawn and knit to him? Can any thing but love beget love? This shone in his very countenance, and continually breathed in all his words, whether in public or private. Was it not this which, quick and penetrating as lightning, flew from heart to heart? which gave that life to his sermons, his conversation, his letters? Ye are witnesses." And in his Journal he says, "In every place I wish to show all possible respect to the memory of that great and good man." Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, pp. 175-176.



Whitefield: Pulpit Scene

From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 160.

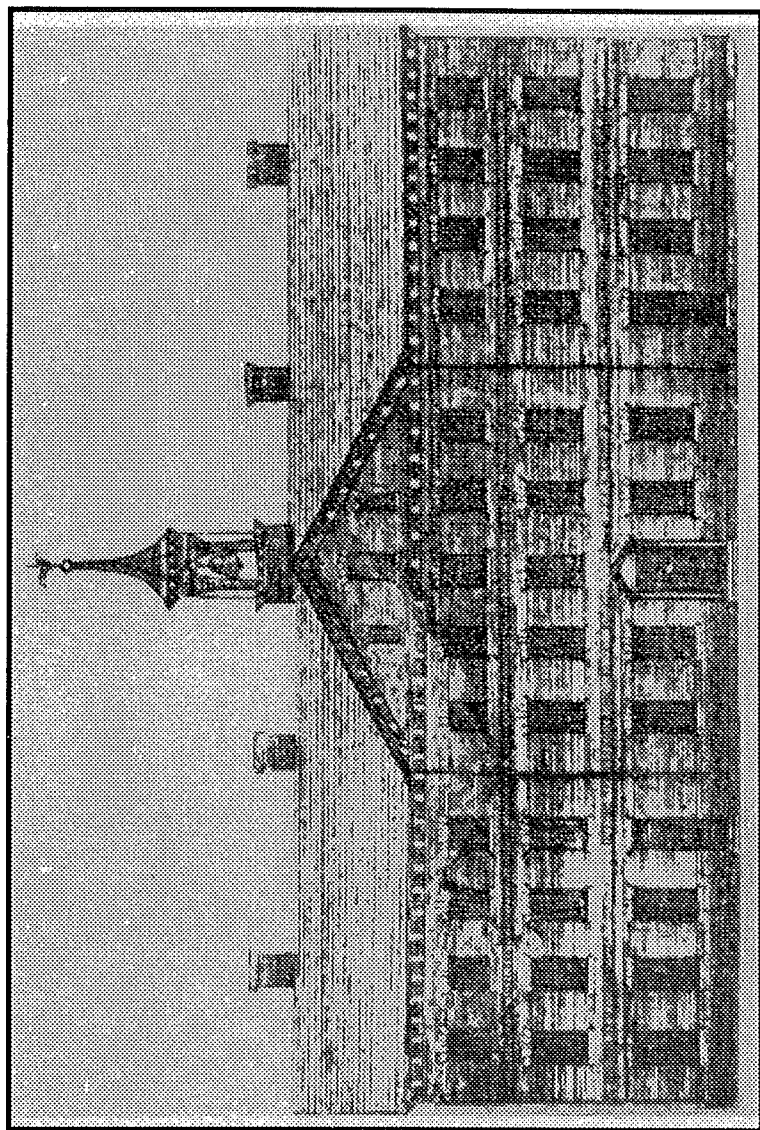
G.W.

George Whitefield's Last Token of Friendship to the Wesleys

G.W.

Whitefield showed his undying friendship for the Wesleys in his last will and testament, made six months before his death, wherein he says, "I also leave a mourning ring to my honored and dear friends, and disinterested fellow-laborers, the Revs. John and Charles Wesley, in token of my indissoluble union with them in heart and Christian affection, notwithstanding our difference in judgment about some particular points of doctrine. Grace be with all them, of whatever denomination, that love our Lord Jesus our common Lord, in sincerity!"

Joseph Beaumont Wakeley (1804–1876), *Anecdotes of the Rev. George Whitefield, M.A.*, p. 175.



Cokesbury College
Abingdon, Maryland
(1787-1795)

Cokesbury College Abingdon, Maryland (1787–1795)

Methodism's first college in the New World was Cokesbury College, Abingdon, Maryland; the name was a combination of the names of Thomas Coke and Francis Asbury. The cornerstone was laid on June 5, 1785, but delays prevented the completion of the building and the opening of school until December 6, 1787. On December 7, 1795, a fire of suspicious origin consumed the building. The school was moved to Baltimore and changed from a college to an academy, but the academy burned to the ground on December 4, 1796. The naming of this college, and a number of other matters, prompted the following letter from John Wesley to Francis Asbury:

... There is, indeed, a wide difference between the relation wherein you stand to the Americans and the relation wherein I stand to all the Methodists. You are the elder brother of the American Methodists: I am under God the father of the whole family. Therefore I naturally care for you all in a manner no other persons can do. ...

But in one point, my dear brother, I am a little afraid both the Doctor¹ and you differ from me. I study to be little: you study to be great. I creep: you strut along. I found a school:² you a college! nay, and call it after your own names! O beware, do not seek to be something! Let me be nothing, and 'Christ be all in all!'

... How can you, how dare you suffer yourself to be called Bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; but they shall never by my consent call me Bishop! For my sake, for God's sake, for Christ's sake put a full end to this! ...

Thus, my dear Franky, I have told you all that is in my heart. ...³

This letter was the last that Asbury received from John Wesley; he commented: "Here I received a bitter pill from one of my greatest friends."⁴ On the fire that destroyed Cokesbury College, Francis Asbury remarked:

We have now a second and confirmed account that Cokesbury college is consumed to ashes, a sacrifice of £10,000 in about ten years! The foundation was laid in 1785 and it was burnt December 7, 1795. Its enemies may rejoice, and its friends need not mourn. Would any man give me £10,000 per year to do and suffer again what I have done for that house, I would not do it. The Lord called not Mr. Whitefield nor the Methodists to build colleges. I wished only for schools—Doctor Coke wanted a college. I feel distressed at the loss of the library.⁵



¹Rev. Dr. Thomas Coke, LL.D.

²Kingswood School.

³John Wesley, *The Letters of the Rev. John Wesley, A.M.*, Edited by John Telford (Standard Edition) (London: The Epworth Press, 1931); Letter to Francis Asbury, from London, September 20, 1788; Vol. VIII, pp. 90–91.

⁴*The Journal and Letters of Francis Asbury* (In Three Volumes. Elmer T. Clark, Editor-in-Chief; J. Manning Potts; Jacob S. Payton. Published Jointly by Epworth Press, London, and Abingdon Press, Nashville; 1958), Volume I: The Journal, 1771 to 1793; p. 594; entry for Sunday, March 15, 1789.

⁵Asbury, *Journal*, Vol. II, p. 75; entry for Tuesday, January 5, 1796.



Phillis Wheatley (1753?-1784), later Mrs. John Peters

This picture was the frontispiece of Wheatley's book, *Poems on Various Subjects, Religious and Moral* (1773). It is not certain who drew the picture, but some think that it was drawn by Scipio Moorhead, to whom she wrote one of the poems in her book.

Reprinted from *The Poems of Phillis Wheatley*, Revised and Enlarged Edition. Edited by Julian D. Mason, Jr. Copyright © 1989 by the University of North Carolina Press. Used by permission of the publisher.



An ELEGIAC P O E M,

On the DEATH of that celebrated Divine, and eminent Servant of JESUS CHRIST, the late Reverend, and pious

GEORGE WHITEFIELD,

Chaplain to the Right Honourable the Countess of Huntingdon, &c &c.

Who made his Exit from this transitory State, to dwell in the celestial Realms of Bliss, on LORD's-Day, 30th of September, 1770, when he was seiz'd with a Fit of the Asthma, at NEWBURY-PORT, near BOSTON, in NEW-ENGLAND. In which is a Condolatory Address to His truly noble Benefactress the worthy and pious Lady HUNTINGDON,---and the Orphan-Children in GEORGIA; who, with many Thousands, are left, by the Death of this great Man, to lament the Loss of a Father, Friend, and Benefactor.

By PHILLIS, a Servant Girl of 17 Years of Age, belonging to Mr. J. WHEATLEY, of Boston: --And has been but 9 Years in this Country from Africa.

Phillis Wheatley (1753?-1784), later Mrs. John Peters

Phillis Wheatley was born in west Africa. She was kidnapped at about eight years of age and taken to Boston on the slave-trade schooner *Phillis*, from which her first name comes. The ship was owned by Timothy Fitch, and its captain was Peter Gwin; it arrived on July 11, 1761. She was purchased by John Wheatley (1703-1778), a wealthy tailor, as a personal servant for his wife Susanna (1709-1774). Phillis's last name comes from this family. In 1778 Phillis married John Peters, a free Negro, but the marriage was not a happy one. Her poems began to appear in 1768. Her first volume of poetry, *Poems on Various Subjects, Religious and Moral*, was published in 1773 and was dedicated to Lady Huntingdon. By this time she had gained considerable popularity for her poems, especially her elegy on the death of the Reverend George Whitefield.

An Elegiac Poem on the Death of the Late Reverend George Whitefield

Phillis Wheatley

HAIL happy Saint on thy immortal throne!
 To thee complaints of grievance are unknown;
 We hear no more the music of thy tongue,
 Thy wonted auditories cease to throng.
 Thy lessons in unequal'd accents flow'd!
 While emulation in each bosom glow'd;
 Thou didst, in strains of eloquence refin'd,
 Inflame the soul, and captivate the mind.
 Unhappy we, the setting Sun deplore!
 Which once was splendid, but it shines no more;
 He leaves this earth for Heaven's unmeasur'd height:
 And worlds unknown, receive him from our sight;
 There WHITEFIELD wings, with rapid course his way,
 And sails to Zion, through vast seas of day.

When his AMERICANS were burden'd sore,
 When streets were crimson'd with their guiltless gore!
 Unrival'd friendship in his breast now strove:
 The fruit thereof was charity and love
 Towards *America*-----couldst thou do more
 Than leave thy native home, the *British* shore,
 To cross the great Atlantic's wat'ry road,
 To see *America's* distress'd abode?
 Thy prayers, great Saint, and thy incessant cries,
 Have pierc'd the bosom of thy native skies!
 Thou moon hast seen, and ye bright stars of light
 Have witness been of his requests by night!
 He pray'd that grace in every heart might dwell:
 He long'd to see *America* excell;
 He charg'd its youth to let the grace divine
 Arise, and in their future actions shine;
 He offer'd THAT he did himself receive,
 A greater gift not GOD himself can give:
 He urg'd the need of HIM to every one;
 It was no less than GOD's co-equal SON!
 Take HIM ye wretched for your only good;
 Take HIM ye starving souls to be your food.
 Ye thirsty, come to his life giving stream:
 Ye Preachers, take him for your joyful theme:

Take HIM, "my dear AMERICANS," he said,
Be your complaints in his kind bosom laid:
Take HIM ye *Africans*, he longs for you;
Impartial SAVIOUR, is his title due;
If you will chuse to walk in grace's road,
You shall be sons, and kings, and priests to GOD.

Great COUNTESS! we *Americans* revere
Thy name, and thus condole thy grief sincere:
We mourn with thee, that TOMB obscurely plac'd,
In which thy Chaplain undisturb'd doth rest.
New-England sure, doth feel the ORPHAN's smart;
Reveals the true sensations of his heart:
Since this fair Sun, withdraws his golden rays,
No more to brighten these distressful days!
His lonely *Tabernacle*, sees no more
A WHITEFIELD landing on the *British* shore:
Then let us view him in yon azure skies:
Let every mind with this lov'd object rise.
No more can he exert his lab'ring breath,
Seiz'd by the cruel messenger of death.
What can his dear AMERICA return?
But drop a tear upon his happy urn,
Thou tomb, shalt safe retain thy sacred trust,
Till life divine re-animate his dust.



This poem was first published as a broadside in Boston in 1770. It was published at least as early as October 11, 1770, and perhaps even sooner. It appeared as a broadside the same year in Newport, New York, and Philadelphia. It also appeared as an eight-page booklet (Boston, Printed: Newport, Rhode-Island, Re-printed and sold by S. Southwick, in Queen-Street). A number of other sermons and poems appeared shortly after the death of Whitefield, but the wide variety of printings of Phillis Wheatley's poem established her reputation as a poet.

George Whitefield Reproved by Tennent

G.W. Very singular, very powerful, as well as characteristic, was the reproof *G.W.* William Tennent gave Mr. Whitefield against impatience for his work to be done, and a longing for heaven. They were dining one day with Governor Livingston, of New Jersey, when Mr. Whitefield, exhausted by severe labor, expressed a hope that he might soon enter into rest, and, turning to Mr. Tennent, he appealed to him to know if it were not also his source of consolation. Mr. Tennent replied, "What do you think I should say if I were to send my man Tom into the field to plow, and at noon should find him lounging under a tree, complaining of the heat, and begging to be discharged from his hard service? What should I say? Why, that he was an idle, lazy fellow, and that his business was to do the work I had assigned him." This was a hard reproof, and the "Prince of Pulpit Orators" felt the force of the illustration.

Joseph Beaumont Wakeley (1804-1876), *Anecdotes of the Rev. George Whitefield, M.A.*, p. 131.



Statue of George Whitefield at the University of Pennsylvania

Dr. Robert Tait McKenzie (1867–1938), of Philadelphia, *Sculptor*, 1918

The statue was a gift of the Methodist Alumni of the University of Pennsylvania. The University began in the chapel built for Whitefield in Philadelphia in 1740.

Courtesy of the University of Pennsylvania Art Collection, Philadelphia, Pennsylvania.

Whitefield's Last Itinerary

Robert Philip

WHILST Whitefield was rejoicing over Georgia, applications were pouring in upon him from all quarters, to hasten again to the cities and wildernesses of America. He hardly knew which call was loudest, or "which way to turn" himself. He went, however, first to Philadelphia, after having preached the gospel fully in Savannah. On his arrival he found, he says, "pulpits, hearts, affections as open and enlarged as ever" towards him. Philadelphia could not have given him a more cordial welcome, had she even foreseen that she was to see his face no more: for all the churches as well as the chapels were willingly opened to him, and all ranks vied in flocking to hear him. This free access to the episcopal churches delighted him much, wherever it occurred. He never fails to record both his gratitude and gratification, when he obtains, on any tour, access even to one church. It always did him *good* too. I have often been struck with this, whilst tracing his steps. True; he was at *home* wherever there were souls around him; but he was most at home in a church, except, indeed, when he had a mountain for his pulpit, and the heavens for his sounding-board, and half a county for his congregation. Then, neither St. Paul's nor Westminster had any attractions for him. The fact is, Whitefield both admired and loved the Liturgy. He had the spirit of its compilers and of its best prayers in his own bosom, and therefore it was no *form* to him. It had been the channel upon which the first mighty spring-tides of his devotion flowed, and the chief medium of his communion with heaven, when he was most successful at Tottenham Court and Bath. All his great "days of the Son of Man" there, were associated with the church service. He was, therefore, most in his element *with* it; although he was often equally and more successful *without* it. Accordingly, it would be difficult to say, whether the gospel triumphed most, at this time, in the churches or the chapels of Philadelphia. His prayers for the outpouring of the Holy Spirit went, in an equally "direct line, to heaven," and were equally answered, whether with or without book.

He was now in such good health and spirits, that he preached twice every sabbath, and three or four times a week, although the heat was setting in. During an excursion of a hundred and fifty miles in the province, also, he was able to preach every day, and to "bear up bravely." Indeed, he was so much "better than he had been for many years," that he indulged the hope of returning to Bethesda in the autumn, and of sailing to England again.

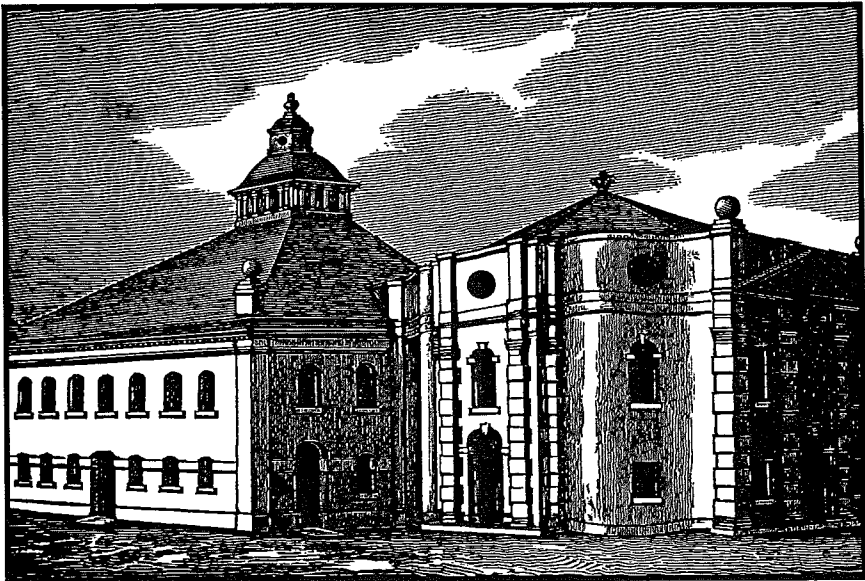
In this state of mind and body he arrived at New York, and found not only "congregations larger than ever," but also such a host of invitations from all quar-

From Robert Philip (1791-1858), *The Life and Times of the Reverend George Whitefield, M.A.* (London: George Virtue [Bungay: Printed by J. R. and C. Childs], 1838; first published 1837), Chapter XXX, pp. 520-526.

ters, that he sent the *bundle* to England as a curiosity. These numerous and loud calls shook his purpose of returning to Georgia in the autumn. "I yet keep to my intended plan," he says, but "perhaps I may not see Georgia until Christmas." A tempting prospect was now held out to him,—of "*fresh work*," at Albany, Great Burrington, Norfolk, Salisbury, Sharon, and New Windsor. This was rendered irresistible by the offer of Kirkland, the Oneida missionary, to accompany him, and to take him to "a great *congress* of the Indians." It does not appear, however, that he went to the Oneida congress. There are, indeed, the names of some Indian towns in his notes of this tour, but no mention is made of Indians. . . .

From New York he went to Boston, in the middle of September; and again had to say, "Never was the word received with greater eagerness than now. All opposition seems to cease for a while. I never was carried through the summer's heat so well." All this encouraged him to start again upon another circuit. He therefore went to Newbury; but was obliged to return suddenly, in consequence of an attack of cholera in the night. Still, he was not alarmed for his general health. He soon rallied again, and set off to New Hampshire, to "begin to begin," as he said, anew!

I have now to transcribe the *last* letter he wrote to England. It is dated from Portsmouth, *seven* days before he died, and addressed to his friend Keene, one of the managers of the Tabernacle. "My very dear friend, you will see by the many



Perspective View of Tottenham Court Chapel

From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 165.

invitations, what a door is opened for preaching the everlasting gospel. I was so ill on Friday, that I could not preach, although thousands were waiting to hear. Well; the day of release will shortly come;—but it does not seem *yet*; for, by riding sixty miles, I am better, and hope to preach here to-morrow. I trust my blessed Master will accept of these poor efforts to serve him. Oh for a warm heart! Oh to stand fast in the faith, to quit ourselves like men, and be strong!" This prayer was answered, but his hope "to see all dear friends, about the time proposed," was not realized.

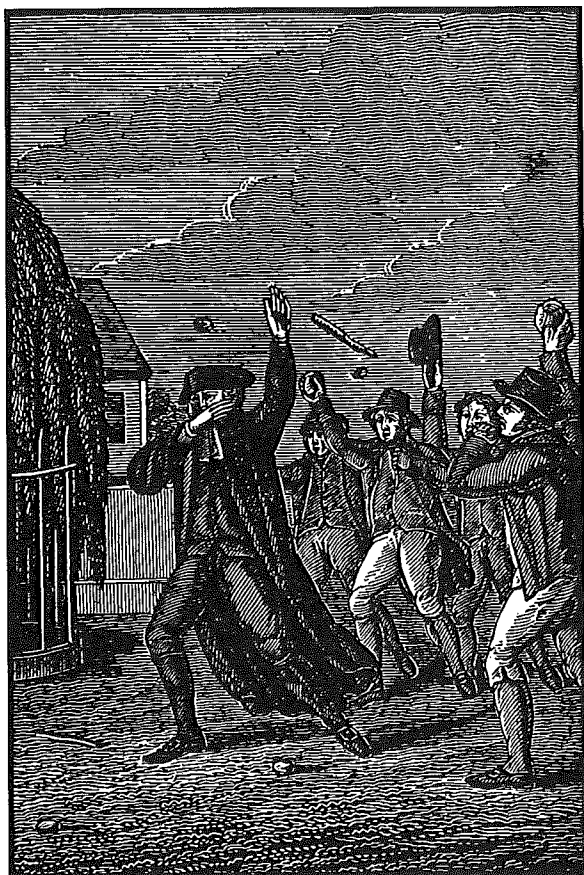
At Portsmouth, however, he preached daily, from the 23rd to the 29th of September, besides once at Kittery and Old York.

On Saturday morning, September 29, he set out for Boston; but before he came to Newbury Port, where he had engaged to preach next morning, he was importuned to preach by the way at Exeter. At the last he preached in the open air, to accommodate the multitudes that came to hear him, no house being able to contain them. He continued his discourse near two hours, by which he was greatly fatigued; notwithstanding which, in the afternoon, he set off for Newbury Port, where he arrived that evening, and soon after retired to rest, being Saturday night, fully intent on preaching the next day. His rest was much broken, and he awoke many times in the night, and complained very much of an oppression at his lungs, breathing with much difficulty. And at length, about six o'clock on the Lord's day morning, he departed this life, in a fit of the asthma.

On Saturday morning, September 29, he set out for Boston; but before he came to Newbury Port, where he had engaged to preach next morning, he was importuned to preach by the way at Exeter. At the last he preached in the open air, to accommodate the multitudes that came to hear him, no house being able to contain them. He continued his discourse near two hours, by which he was greatly fatigued; notwithstanding which, in the afternoon, he set off for Newbury Port, where he arrived that evening, and soon after retired to rest, being Saturday night, fully intent on preaching the next day. His rest was much broken, and he awoke many times in the night, and complained very much of an oppression at his lungs, breathing with much difficulty. And at length, about six o'clock on the Lord's day morning, he departed this life, in a fit of the asthma.

Mr. Richard Smith, who attended Mr. Whitefield from England to America the last time, and was his constant companion in all his journeyings while there, till the time of his decease, has given the following particular account of his death and interment:—

"On Saturday, September 29, 1770, Mr. Whitefield rode from Portsmouth to Exeter (fifteen miles) in the morning, and preached there to a very great multitude, in the fields. It is remarkable, that before he went out to preach that day, (which proved to be his last sermon,) Mr. Clarkson, senior, observing him more uneasy than usual, said to him, 'Sir, you are more fit to go to bed than to preach.' To which Mr. Whitefield answered, 'True, Sir,' but turning aside, he clasped his



Whitefield Assaulted by a Mob

Engraved by John Warner Barber (1798–1885), American engraver and historian.
From John Gillies (1712–1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 177.

hands together, and looking up, said—‘Lord Jesus, I am weary *in* thy work, but not *of* thy work. If I have not yet finished my course, let me go and speak for thee once more in the fields, seal thy truth, and come home and die.’ His last sermon was from 2 Cor. xiii. 5,—‘Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves: how that Jesus Christ is in you, except ye be reprobates?’ He dined at Captain Gillman’s. After dinner, Mr. Whitefield and Mr. Parsons rode to Newbury. I did not get there till two hours after them. I found them at supper. I asked Mr. Whitefield how he felt himself after his journey. He said, ‘he was tired, therefore he supped early, and would go to bed.’ He ate a very little supper, talked but little, asked Mr. Parsons to discharge the table, and perform family duty; and then retired upstairs. He said,

'that he would sit and read till I came to him,' which I did as soon as possible; and found him reading in the Bible, with Dr. Watts's Psalms lying open before him. He asked me for some water gruel, and took about half his usual quantity; and kneeling down by the bed-side, closed the evening with prayer. After a little conversation, he went to rest, and slept till two in the morning, when he awoke me, and asked for a little cider; he drank about a wine-glass full. I asked him how he felt, for he seemed to pant for breath. He told me 'his asthma was coming on him again; he must have two or three days' rest. Two or three days' riding, without preaching, would set him up again.' Soon afterwards, he asked me to put the window up a little higher, (though it was half up all night,) 'for,' said he, 'I cannot breathe; but I hope I shall be better by and by; a good pulpit sweat to-day, may give me relief: I shall be better after preaching.' I said to him, I wished he would not preach so often. He replied, 'I had rather *wear* out than *rust* out.' I then told him, I was afraid he took cold in preaching yesterday. He said, 'he believed he had;' and then sat up in the bed, and prayed that God would be pleased to bless his preaching where he had been, and also bless his preaching that day, that more souls might be brought to Christ; and prayed for direction, whether he should winter at Boston, or hasten to the southward—prayed for a blessing on his Bethesda college, and his dear family there—for Tabernacle and chapel congregations, and all connexions on the other side of the water; and then laid himself down to sleep again. This was nigh three o'clock. At a quarter past four he waked, and said, 'My asthma, my asthma is coming on; I wish I had not given out word to preach at Haverill, on Monday; I don't think I shall be able; but I shall see what to-day will bring forth. If I am no better to-morrow, I will take two or three days' ride!' He then desired me to warm him a little gruel; and, in breaking the fire-wood, I waked Mr. Parsons, who thinking I knocked for him, rose and came in. He went to Mr. Whitefield's bed-side, and asked him how he felt himself. He answered, 'I am almost suffocated. I can scarce breathe, my asthma quite chokes me.' I was then not a little surprised to hear how quick, and with what difficulty, he drew his breath. He got out of bed, and went to the open window for air. This was exactly at five o'clock. I went to him, and for about the space of five minutes saw no danger, only that he had a great difficulty in breathing, as I had often seen before. Soon afterwards he turned himself to me, and said, '*I am dying.*' I said, 'I hope not, Sir.' He ran to the other window panting for breath, but could get no relief. It was agreed that I should go for Dr. Sawyer; and on my coming back, I saw death on his face; and he again said, '*I am dying.*' His eyes were fixed, his under lip drawing inward every time he drew breath; he went towards the window, and we offered him some warm wine, with lavender drops, which he refused. I persuaded him to sit down in the chair, and have his cloak on; he consented by a sign, but could not speak. I then offered him the glass of warm wine; he took half of it, but it seemed as if it would have stopped his breath entirely. In a little time he brought up a considerable quantity of phlegm and

wind. I then began to have some small hopes. Mr. Parsons said, he thought Mr. Whitefield breathed more freely than he did, and would recover. I said, 'No Sir, he is certainly dying.' I was continually employed in taking the phlegm out of his mouth with a handkerchief, and bathing his temples with drops, rubbing his wrists, &c. to give him relief, if possible, but all in vain, his hands and feet were as cold as clay. When the doctor came in, and saw him in the chair leaning upon my breast, he felt his pulse, and said, 'He is a dead man.' Mr. Parsons said, 'I do not believe it; you must do something, doctor!' He said, 'I cannot; he is now near his last breath.' And indeed so it was; for he fetched but one gasp, and stretched out his feet, and breathed no more. This was exactly at six o'clock. We continued rubbing his legs, hands, and feet, with warm cloths, and bathed him with spirits for some time, but all in vain. I then put him into a warm bed, the doctor standing by, and often raised him upright, continued rubbing him and putting spirits to his nose for an hour, till all hopes were gone. The people came in crowds to see him: I begged the doctor to shut the door." *Smith.*

Thus Whitefield died. I need not the apocalyptic voice from heaven in order to "write," nor do you in order to exclaim, "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."



Death of Whitefield

From John Gillies (1712-1796), *Memoirs of Rev. George Whitefield*, 1838, facing page 212.